

UNIVERSITY OF PENNSYLVANIA  
EGYPTIAN DEPARTMENT OF THE UNIVERSITY MUSEUM

ECKLEY B. COXE JUNIOR EXPEDITION TO NUBIA:  
VOL. VI

# KARANÒG

THE MEROITIC INSCRIPTIONS OF SHABLÛL  
AND KARANÒG

BY

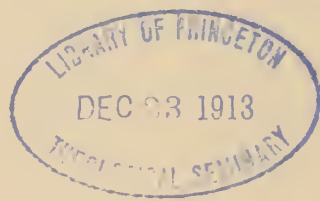
F. L. GRIFFITH

READER IN EGYPTOLOGY IN THE UNIVERSITY OF OXFORD

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AND KARANÒG

OXFORD

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MCMXI

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## PREFACE

IN this volume will be found not only the edition of the inscriptions announced on the title-page, but also an Introduction in which proofs are given for the readings and decipherment of Meroitic writing so far as they have proceeded to the present time, together with some evidence of the age of the inscriptions and the nature of the Meroitic language. This Introduction is the outcome of more than four years' special research. In 1907 I began to pay attention to the Meroitic texts published by Lepsius, hoping to find some connexion with Egyptian demotic on the one hand and with Christian Nubian (as deciphered by Heinrich Schäfer) on the other. The vast accession of material since then, and the encouragement of friends and scholars, have made these researches more fruitful than at first seemed likely. It was early in 1907 that Dr. Randall-MacIver began his excavations in Nubia. His invitation to me to work upon the inscriptions from Shablûl was quickly followed by the great discoveries of altars and stelae at Karanôg which were also put into my hands.<sup>1</sup> In 1909 a commission from the Egypt Exploration Fund to collect Meroitic inscriptions from all available sources enabled me to explore the rich treasures in originals and copies at Berlin, and to visit the inscribed temples and pyramids of Naga and Meroë. Lastly, in 1910, Professor Garstang's important finds of inscriptions at Meroë were entrusted to me for editing. All these masses of material, together with a few miscellaneous texts communicated by scientific colleagues or otherwise collected for the memoirs of the Egypt Exploration Fund, have kept me occupied with Meroitic from year to year until now. In other publications since *Arcika* I give readings for the most part without proofs, reserving the latter for this volume.

It may help the reader to realize the drift of the long discussions and analyses which follow, if the steps in the progress of the decipherment are first briefly recorded. A clear starting-point was furnished by the bilingual hieroglyphic cartouches of King Natakamani and Queen Amanitêre, and by the name of Ammon accompanying the figure of the god in the hieroglyphic inscriptions of Naga.<sup>2</sup> The importance of these had long ago been recognized by Lepsius; they indicated the sounds of seven or eight letters, and proved that the values of the Meroitic hieroglyphs were in part taken from Egyptian. But the poverty of the hieroglyphic inscriptions seemed to bar further progress in this direction until the comparatively numerous 'cursive' or 'demotic' inscriptions could be correlated with the former.

The discovery at Berlin, in 1908, of a funerary text in Meroitic hieroglyphic (*Inscr.* 60), parallel to those in demotic, gave several exact equations, letter for letter, between the hieroglyphic and the demotic signs. Unfortunately, the hieroglyphic text was so badly engraved that it could be accepted as authoritative for only a dozen different signs,<sup>3</sup> although much study eventually<sup>4</sup> revealed almost every character the engraver had tried to cut upon the hard and pebbly stone with


<sup>1</sup> The two collections together fully equal in extent the whole of the Meroitic inscriptions known outside them.

<sup>2</sup> See below, p. 6.

<sup>3</sup> *Arcika*, pp. 46, 48, 49.

<sup>4</sup> *Zeits. f. äg. Spr.*, 48/67 (1911).

inadequate tools. It was recognized also that, contrary to the rule in Egyptian, Meroite hieroglyphic was always to be read in the direction towards which the signs faced<sup>1</sup>; this observation fixed more closely the reading of the bilingual cartouches.<sup>2</sup> The equations between hieroglyphic and demotic were confirmed and extended by a demotic inscription (*Inscr.* 126 communicated to me by Professor Golenischeff) naming Natakamani and Amanitêre, and by various convincing coincidences. Close comparison and analysis of the texts from Karanôg showed of what sentences or phrases the funerary inscriptions were composed, and established the position of proper names and filiations and the different phrases of description in them.<sup>3</sup> After examination of many inscriptions, originals, photographs, and squeezes, it appeared that the hieroglyphic and demotic alphabets each consisted of twenty-three characters,<sup>4</sup> and it became evident from the recorded Ethiopian pronunciation of the name of Ammon and the orthographic grouping that four of the letters in the alphabet were vocalic.<sup>5</sup> Next, among the treasures found by Garstang at Meroë, a demotic inscription accompanying the figure of the lion-god (*Meroë* 1) provided equations with hieroglyphic inscriptions on the temple of the lion-god at Naga, and quickly led to complete correlation of the two alphabets; upon which another of Garstang's texts (*Meroë* 7) was made to speak clearly; though at first it only named 'Isis in Philae' with Osiris and Horus, its utterance was enlarged<sup>6</sup> on bringing into comparison with it the Meroitic graffiti from Philae itself, where parallels with Egyptian demotic graffiti at once became apparent.

Such was approximately the course of the decipherment down to the autumn of 1910. It is still in an early stage. Even in the alphabet the vowels are extremely obscure, and, among the consonants, the value attributed to the letter  may be more or less wide of the mark; while of the Meroitic vocabulary, apart from personal names, place-names, and words borrowed from Egyptian, almost nothing is known. But it is hoped that the material here provided has been so far verified, classified, and dealt with that any further spark of light will quickly spread its illumination. If new eyes, whether of trained decipherers or of scholars expert in North African philology, will exert themselves upon it, the secrets of Meroitic should soon be yielded up.

In conclusion, I beg to thank Mr. Eckley B. Coxe for the liberality which has made it possible to publish all the Shablûl and Karanôg inscriptions together in a form corresponding to their importance; Dr. Randall-MacIver and his assistant Mr. C. L. Woolley for the help and encouragement which they have given me in carrying out their proposition; Sir G. Maspero and M. Daressy for facilitating my study of the original inscriptions in the Cairo Museum; E. Brugsch-Pasha for admirable photographs; the staff of the Clarendon Press for excellent and careful printing; and last, not least, my wife for making nearly all the drawings for the volume.

<sup>1</sup> *Areika*, pp. 49-50.

<sup>2</sup> *Ib.*, pp. 51-52.

<sup>3</sup> Below, pp. 32 et seqq. (Chapters II-V).

<sup>4</sup> Cf. pp. 3. 4.

<sup>5</sup> p. 7.

<sup>6</sup> *Meroë*, pp. 65-7. The year that has elapsed since the chapter was written on Garstang's inscriptions has not brought any substantial improvement in their interpretation, though many points have become clearer in other directions.



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## ABBREVIATIONS

*Areika.* RANDALL-MACIVER and WOOLLEY, *Areika*.

*ÄZ.* *Zeitschrift für Aegyptische Sprache.*

*Inscr.* GRIFFITH, *Meroitic Inscriptions*, Parts I, II, vols. xix and xx of the 'Archaeological Survey' of the Egypt Exploration Fund. Individual inscriptions are quoted by their numbers as *Inscr.* 29.

*Kar.* = the present volume of *Karanòg*: individual inscriptions are quoted by numbers as *Kar.* 1, *Sh.* 1, &c., according as they come from *Karanòg* or *Shablùl*.

*K.C.*, *Karanòg Cem.*, *Karanòg Cemetery.* WOOLLEY and RANDALL-MACIVER, *Karanòg, the Romano-Nubian Cemetery.*

*Menas.* Old Nubian MS. published in BUDGE, *Texts relating to Saint Mena of Egypt.*

*Meroë.* GARSTANG, SAYCE, and GRIFFITH, *Meroë, the City of the Ethiopians.*

*Sh.* i. e. *Shablùl*, see *Kar.*

In the course of passing this memoir through the press concurrently with the volumes of Meroitic Inscriptions of the Egypt Exploration Fund, new facts have appeared necessitating frequent modifications of reading or view. It is to be feared that, in spite of the patience of printers and frequent revision, sundry unexplained contradictions and other oversights must remain in the copies, discussions, and indices.

INTRODUCTION  
THE MEROITIC WRITING AND LANGUAGE









# CHAPTER I

## THE MEROITIC ALPHABET











































THE alphabet has two principal forms, hieroglyphic, used for monumental purposes, in which each sign is a picture of some object, and demotic, in which the picture signs are conventionalized by the pen for ordinary writing. In the known examples of the latter, the signs are always spaced apart, except 4, so that the term 'cursive' is hardly appropriate.







In *Areika*, pp. 49-50, it was shown that Meroite hieroglyphic is usually written from right to left, like the demotic, and that whichever way it may be written, it must be read in the direction towards which the figures face. On p. 48 were enumerated the hieroglyphic signs which could be gathered from the published documents; thirty-one (with variants) were distinguished, but it was anticipated that a further reduction of the number would be made.

Subsequent study and comparison of a certain number of originals have shown how this is to be done.

Sharply engraved and well-preserved hieroglyphs are seldom met with on Meroitic monuments. Some are to be seen on the ram of Soba and in the inscriptions of the temple of Ammon at Naga, but for the most part, even if well preserved, the hieroglyphs are ill designed and wretchedly executed. In copying and to some extent standardizing or conventionalizing such, errors may easily occur: Lepsius's draughtsmen, on whom we had to depend for our knowledge of the inscriptions, conventionalized the signs. It appeared, for instance, that whereas the ram  occurs in well-engraved texts, the bull  took its place only in copies of the worst texts, such as those of the lion-temple at Naga. From the original I was able in some cases to recognize the  as intended where Lepsius gives , and in others where the original too suggested  it was quite possible to interpret it as a bad rendering of  with the horns in a simple crescent. It is indeed difficult to decide what is the standard and correct form of hieroglyphs where all the texts are of such rough execution and admit so much variety of shape.

The hieroglyphic alphabet now appears to consist of the following signs, here arranged according to their pictorial significance.

- |   |   |
|---|---|
| (1)  , sometimes  , and in bad writing confused with  , and miscopied as  , &c. | (11)  .  |
| (2)  , in inferior writing sometimes the figure is standing  when  is used for (1).  | (12)  .  |
| (3)  , in inferior writing it sometimes resembles  , see above.   | (13)  .  |
| (4)  .   | (14)  .  |
| (5)  , the ears are sometimes marked, and bad examples have been misread as  .  | (15)  , in later writing  , perhaps sometimes written  .  |
| (6)  .   | (16)  , perhaps sometimes written  .  |
| (7)  .   | (17)  .  |
| (8)  , bad examples have been copied as  ,  .  | (18)  .  |
| (9)  .   | (19)  or  , sometimes copied as  .   |
| (10)  , in bad writing sometimes  .   | (20)  , in bad writing  ,  ,  . |
|   | (21)  ,  .  |
|   | (22)  .  |
|   | (23)  .  |

Besides these there is the mark of division ∴, rarely ∴ or ∴; † or ††† occasionally occurs, and other Egyptian signs , , &c, are written over the cartouches in royal titles. The list of captive countries at Meroë (*Meroë* 1) tends to Egyptian forms of letters and contains , , , .

The demotic alphabet, classified according to the forms, is as follows:—

(1) /	(13) /
(2) ///, (//)	(14) /β
(3) ///	(15) β
(4) ω	(16) ςϷ
(5) ϕ	(17) ξ
(6) λ	(18) ζ
(7) ρ	(19) ϱ
(8) ς	(20) ϕ←
(9) ς	(21) Ϸ
(10) ϕ	(22) Ϸ←
(11) ϕ	(23) Ϸ
(12) ϕ	















There are also the mark of division ∴, rarely ∴; and various rare signs which appear to be numerical.


























A sign // was admitted into the alphabetic table in *Arcika*. // occurs commonly in the group //β, but this is to be divided into /β and /; in the rare cases where it is found otherwise it is a variant of ///. On the other hand, a sign ϱ is included above, which in *Arcika* was taken to be only a ligature of / with ζ or with ϱ, according to the form.

The writing is often careless and there may be considerable difficulty in distinguishing accurately between ϕ and ϕ, ϕ and ϕ, and // and //β even in good texts. ς and ς too are often ill differentiated, and when the dot is omitted from ϕ it may sometimes be confused with ς.

The forms of some of the signs vary considerably in inscriptions of different ages; the parallel texts of the funerary inscriptions make it an easy matter to identify varieties of the same sign. The earlier ones can be distinguished by their greater resemblance to the hieroglyphs as well as by the style of the monuments on which they occur.

#### THE EQUIVALENCE OF THE HIEROGLYPHIC AND DEMOTIC ALPHABETS.

1. The funerary formula on altars and stelae usually begins with the two groups ∴    ∴   (see below, p. 33); the hieroglyphic altar from Meroë, *Inscr.* 60, begins with ∴      ∴    . The equivalence is obvious and gives equations for seven distinct signs.

2. The equations are confirmed and extended by two other groups which are found towards the middle of the great majority of funerary texts, separated by one or more groups, namely ∴    ∴ and     (see below, p. 36). They are recognizable in the fifth and seventh groups of *Inscr.* 60 as ∴      ∴ and ∴       ∴ giving five new equations, namely for , , , , and , and indicating that  corresponds to the double sign .

<sup>1</sup> See the collection of forms on pp. 18, 19, in which this list is represented by col. 8.



3. A variable group following the two words of 1 and separated by one or more groups from one of the two groups in 2 almost always ends with the signs : 43/13 (see below, p. 35); on the hieroglyphic altar from Meroë the third group ends with : 𓆏 𓆑 𓆒 Δ. /13 is a very common combination like the hieroglyphic 𓆒 Δ, to which it thus corresponds.

4. On the columns of Amara and Naga (*Inscr.* 34, 84) between the cartouches of the queen and the prince we find two groups : 𓆑 𓆒 𓆓 𓆔 : 𓆑 𓆒 𓆓 𓆔 ; in the great inscription of Kalabsha (*Inscr.* 94) the third and fourth groups are : 𓆑 𓆒 𓆓 𓆔 : 𓆑 𓆒 𓆓 𓆔 . The identifications already made prove the equivalence; only the final 𓆑 is absent, a termination which is dropped also in other cases. We thus learn the equivalents of 𓆑, 𓆒, and 𓆓. The last in demotic is 𓆒, which like 𓆒 constantly occurs at the beginning of groups.

5. The name of Ammon, the god of Napata and Meroë and the representative god of Ethiopia, is very common in the temple inscriptions and in the cartouches, both in Egyptian and in Meroitic hieroglyphic. Its form in the latter was recognized by Lepsius and others to be : 𓆑 𓆒 𓆓 or : 𓆑 𓆒 𓆓 𓆔 (see *Aréika*, p. 51). The 𓆒 alone has not been shown in the foregoing equations of hieroglyphic and demotic: the only group in the demotic inscriptions from Meroë which can correspond to the hieroglyphic name is 4R, 4R152, e.g. *Inscr.* 49, 59, *Meroë* 8/1.

6. The demotic form of the name of Ammon is well illustrated by another equation. On many monuments a king and queen are found named respectively (𓆑 𓆒 𓆓 𓆔 𓆕 𓆖) and (𓆑 𓆒 𓆓 𓆔). On the granite stela of the Golenischeff collection at Moscow (*Inscr.* 126) the groups remaining in the first two lines are (1) 𓆑 𓆒 𓆓, (2) 𓆑 𓆒 𓆓. These, which may safely be restored as (1) : 4R 𓆑 𓆒, (2) : 5W 𓆑 4R, add two valuable equivalents: 𓆑 = 𓆑 and 𓆒 = 𓆒.

7. The central line of the legend attached to the triple-headed lion-god at Naga, *Inscr.* 18, consists of the group 𓆑 𓆒 𓆓 𓆔 𓆕 𓆖. This occurs on the plaque of the lion-god, *Meroë* 5, and other inscriptions from the same temple at Meroë, as 4R15252.


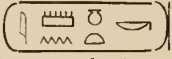




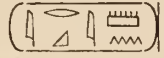













8. The equation of 𓆑 with 𓆑 is confirmed by the group : 𓆑 𓆒 𓆓 𓆔 ; common with the divine figures at Naga, *Inscr.* 7, 13, 15, 16, &c., occurring on the plaque of the lion-god as : 4W 𓆑 𓆒 :

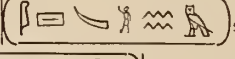



















9. The cartouches appended to the name of a prince in *Meroë* 2 contain the epithetal phrases 𓆑 𓆒 𓆓 𓆔 𓆕 𓆖 and : 𓆑 𓆒 𓆓 𓆔 𓆕 𓆖. These begin respectively with the commonly paired words 4W13 and 5W35, and the first ends with the word (43)/4W13, cf. *Kar.* 3, 43 being often omitted in such expressions.

In all twenty-one of the cursive signs are thus identified with hieroglyphic. A few of the identifications may so far be considered a little uncertain, notably 𓆑 = 𓆑, as it depends on a single instance in which there is a reasonable possibility of essential differences of form between the demotic and hieroglyphic words quoted. The proofs will be strengthened and the equivalents for the remaining signs of the alphabet pointed out in the notes to the list of the alphabet.

#### THE PHONETIC VALUES OF THE SIGNS.

The only equations hitherto known for fixing the values of the signs in the Meroitic alphabet are the parallel Meroitic and Egyptian cartouches found by Lepsius on a sculptured stand at Wad Benâga, which he removed to the Berlin Museum, *Inscr.* 41 (Pl. XXIV, XXV). These with the variant spellings are dealt with in *Aréika*, pp. 51-2.

The king's Meroitic cartouche is  and only unimportant variants are found elsewhere: in the Egyptian it is , a variant on a pyramid substituting  for . The two letters  and  frequently interchange in base Egyptian and demotic spelling. The name is thus *Ntk-ʿMn*, the second element being the name of the god Ammon, piously written first in the Egyptian. In Diodorus (iii. 6) we hear of an Ethiopian king *Ἐργαμένης* of the third century B. C.; his name has long since been recognized in the Egyptian cartouche  *ʿRg-ʿMn* on buildings at Dakka and Philae. In this cartouche likewise appears *ʿMn*, the name of Ammon, the god of Napata and Meroë, and its Greek equivalent would imply some pronunciation like Amene or Amenê for it. But it seems at first sight doubtful whether *Ἐργαμένης*, which is in fact a pure Hellenic name *Ἐργα-μένης*, has fairly represented this name of Ammon, in Egyptian Amôn, Amûn. Precisely the same pronunciation, however, is indicated by an Assyrian transcription dating from the seventh century B. C.: Urd-amanê,<sup>1</sup> the name of the son of Shabako and nephew of Taracus (compare the Egyptian cartouche *Tnw-ʿMn* of Taracus' successor), gives Amanê as the equivalent of *ʿMn*. From these two transcriptions we gather that the name of Ammon was pronounced Amanê or Amenê in official Ethiopian down to the Ptolemaic age. *Ἐργαμένης* indeed may probably be counted as a Meroite king; hence in the Meroitic  the last element is probably to be read somewhat like Amanê.<sup>2</sup> The initial vowel is not represented in the writing, nor the medial vowel, but  appears to mark the terminal vowel.  = *u* (Eg. ),  = *t* (Eg. ),  = *m* (Eg. ) are obviously from Egyptian values; moreover  = *g, k* can be explained as acrophonic from Eg.   = *Gb, Kb, Kηβ*, and  = *é (?)* from  = **ḥi** in Old Coptic.<sup>3</sup>

The queen's Meroitic cartouche on the stand is , also with unimportant variants elsewhere. In the Egyptian it is . Some imperfect Egyptian cartouches of this queen copied by Lepsius from a temple at Gebel Barkal seem to agree with this.  is again rendered in the Meroitic  , i.e. Amani, though in this case it is to be read at the beginning of the name. The rest is not without difficulty.  is merely determinative of meaning and has no phonetic significance, being the customary addition to names of females in the Hellenistic age. There remain the signs   (reading from left to right  ) equivalent to   (reading from right to left  ). The group  is quite clear on the original. Strictly *tʿwî* in the early ages of Egyptian writing,<sup>4</sup> it might here represent *t* alone, especially as a Barkal cartouche appears to substitute for it the single  (equivalent to Coptic **ⲧⲟ**), a sign frequently used in the Egyptian of the earlier Ethiopian inscriptions for *t* in cartouches and other names.<sup>5</sup> In that case we obtain  = *t*,  = *r* or *l*,  =  *y* or the like.




The Meroitic alphabet as above given<sup>6</sup> consists of twenty-three characters. It is perhaps conceivable that one or two other signs might be distinguished in course of time; but at any

<sup>1</sup> RANKE, *Keilschriftliches Material z. altägypt. Vokalisation*, p. 36, disallows the reading Tandamane which would admit of identification with *T-n-wt-ʿMn*.

<sup>2</sup> Hereafter transcribed conventionally *Amani*.

<sup>3</sup> GRIFFITH and THOMPSON, *Demotic Magical Papyrus*, Indices, p. [4].

<sup>4</sup> Appearing in the Greek endings *-το, -θως, -τεus, -θως, -θεus, -θης* of proper names, GRIFFITH, *Cat. of Demotic Pap. Rylands*, III, p. 191.

<sup>5</sup> Pyr. A. 20 at Meroë substitutes , i.e. , *l*, for , see *Inscr.* I, p. 79.

<sup>6</sup> pp. 3, 4.



rate we can assume that the demotic alphabet is so small as to exclude the idea of word-signs, diphthongs, determinatives or the like forming a considerable part of it.<sup>1</sup> The question whether it represented vowels as well as consonants is not so easily answered. The spelling of the name of Ammon<sup>2</sup> seems to show that in Meroitic writing initial alif *can* be represented, but also may be neglected, and yet that a terminal vowel can be marked, and it further suggests that a short vowel in the middle of a word (between the *m* and *n* of the name of Ammon) was neglected in writing.

Some instructive facts with regard to the uses of the signs appear also on inspection of the numerous word-groups in the indices attached to *Meroë, Inscr.*, and the present memoir.

First taking **Ϣ**, which seems to represent the initial vowel or alif in *Amané*, we find it to be solely initial; and it is followed by every letter of the alphabet except **Ⲁ**, **Ⲃ**, **Ϣ**, **ϣ**.

Next taking **ϣ**, which appears to represent the terminal vowel in the same word, we find it following all letters except **Ⲁ**, **Ⲃ**, **Ⲅ**, **Ⲇ**, **Ϣ**, **ϣ**, **Ⲙ**, **Ⲏ**, and **ϣ**, and followed by all letters except **Ⲁ**, **Ϣ**, **ϣ**, **ϣ** (see especially the groups under **Ⲙ**, **Ⲏ**, **Ⲙ**). The excepted letters tally closely in these three lists, so that it appears as if we had in them sounds which could not well be associated closely in the Meroitic language with the vowel sounds **Ϣ** and **ϣ**. It is natural to conclude that the signs common to all these lists, namely **Ⲁ**, **Ϣ**, **ϣ** and **ϣ** all represent vowel sounds. They are amongst the commonest signs of the alphabet. **Ϣ** is always initial, but **Ⲁ** and **Ϣ** are almost precisely parallel to **ϣ**; these three—**Ⲁ**, **Ϣ**, and **ϣ**—never (except in special and very rare cases) precede or follow each other or **Ϣ** immediately; they interchange in careless and even in good writing<sup>3</sup>; none of them is doubled, and none of them is properly initial. **Ⲁ** is never initial, and **Ϣ** and **ϣ** are initial only when they are equivalent to **Ⲃ** and **Ⲅ** respectively, as happens frequently in the earlier inscriptions. It will be recollected that **Ⲙ**, **Ⲏ**, and **Ⲙ** are the hieroglyphic signs corresponding to **Ⲁ**, **Ϣ**, and **ϣ**.

The presence in the above lists of the remaining signs **Ⲃ**, **Ⲅ**, **Ⲇ**, **Ⲏ**, of which **Ⲏ** is known to be consonantal, is to be differently explained. They follow the vowel signs but never precede them. It appears therefore that they are syllables possessing inherent vowels.

When we assume that the signs **Ⲁ**, **Ϣ**, **ϣ**, **Ϣ** represent vowels and the rest are consonants we find that the Meroitic words read for the most part as a succession of syllables, each consisting of consonant followed by a vowel; indeed, some demotic inscriptions tend to be written in groups of syllables,<sup>4</sup> and when a hieroglyphic inscription is in columns the signs are written singly except that a vowel sign is often put by the side of its consonant<sup>5</sup>; moreover, the only ligature that occurs in the writing is when **ϣ** is joined to the preceding letter, as usually happens in all but the earliest inscriptions.

Vowelless consonants<sup>6</sup> also are frequent both at and before the end of the words; and not infrequently collections of three or more consonants are seen, as in **ⲀⲂⲄⲆⲎ**, and they may even form a whole word without a vowel, as **ⲂⲄⲆ**, **ⲄⲆⲎ**, **ⲂⲄⲆ** var. **ⲂⲄⲆ**. The signs composing such collocations seem quite promiscuous, and there is no need to suppose a vocalic value for any of them. A vowel is occasionally indicated in variants, and we must simply suppose that the vowels were not necessarily given in the writing, any more than the second vowel in *Amani* or even the initial vowel in **ⲂⲄ**, the commonest spelling

<sup>1</sup> Numerical symbols IIII and the like are found on ostraca and in a few other texts, *Inscr.* 101, &c.

<sup>2</sup> Group No. 5 on p. 5.

<sup>3</sup> Especially **Ⲁ** and **ϣ**, see **ⲂⲄ** = **ⲂⲄ**, below, p. 33, **ϢⲂⲄⲆⲎ** = **ϢⲂⲄⲆⲎ**. **Ϣ** and **ϣ** are often omitted in variant spellings of words.

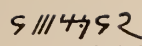
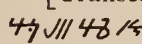
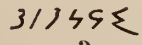

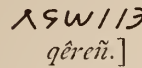
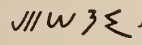
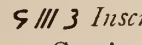
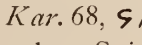
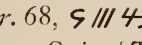
<sup>4</sup> *Inscr.* II, Pl. IV, Nos. 77 b, 78, Pl. XLVI,

No. 137, and below, Pl. 22, No. 110, Pl. 25, No. 124.


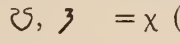
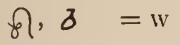
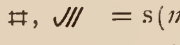

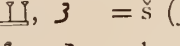





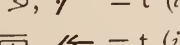
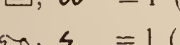

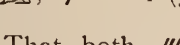
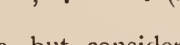
<sup>5</sup> *Inscr.* I, Pl. XIX, XX, XXII, XXIII; II, Pl. VI, &c. This rule is a useful guide in restoring broken inscriptions.

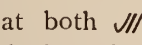
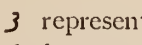
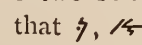
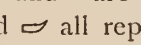
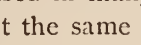


<sup>6</sup> The only two Meroitic names preserved by the Greek writers, *Ἐργαμένης* and *Κανδάκη*, seem to prove that closed syllables existed in Meroitic.

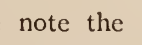
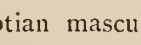




- (h)  (*Inscr.* 81 from Sedēnga, 129, *Kar.* 56, *Macroë* 7), the name of Sedēnga or Adai, Eg. *H.t-Tiy*, fortress of Teye, pronounced *Ha-Teye* (?): the tablets of Tell-el-Amarna write the queen's name Teie (RANKE, *Keilschr. Mat.*, p. 18). [Transcribed *Atiye*.]
- (i)  (Philae graffiti, *Inscr.* 95, 96, 121-5), 'the adoration' τὸ προσκύνημα, Eg. dem. *t wšte*, Coptic τ-ογαυτε (older perhaps \*τ-ογευτι, but the Grecized form of words ending in *t* terminates in τηs not τis). [Transcribed *tezwisti*.]
- (j)  (*Inscr.*, *Sh.* 19 = ὁ στρατηγός (λεμεισα), Eg. dem. *p-mr-mš'*, Coptic (Sah.) π-λεωνηυε, (Boh.) \*πλεωνυ. [Transcribed *pelamōš*.]
- (k)  (*Inscr.*, 'the Agent,' Eg. dem. *p-rt*. [Transcribed *perite*.]
- (l)  (*Inscr.*, *Kar.*, Ethiopian (?) title rendered *qrny* in Eg. dem. [Transcribed *qêreñ*.]
- (m)  (*Inscr.*, *Kar.* = Παχωρας, παχωρας, پخراش (?). [Transcribed *Paharas*.]
- (n)  (*Inscr.* 129, *Kar.* 68,  (*Inscr.* 97 = Eg.  *S<sup>z</sup>.t* (pronounced *Sha'i*), Coptic ζαν, modern *Sai*. [Transcribed *Šaye*.]

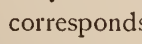
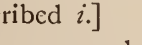

Excluding for the present the names of Isis and Osiris (Nos. 4 and 5), which have evidently been modified, the following are the first results with regard to the consonants:—


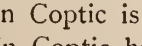
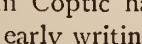
	= y ( <i>h</i> ) ( <i>n</i> )		= x ( <i>m</i> )
	= w ( <i>i</i> )		= s ( <i>m</i> ), š ( <i>i</i> )
	= p ( <i>g</i> ) ( <i>j</i> ) ( <i>k</i> ) ( <i>m</i> )		= š ( <i>j</i> ) ( <i>n</i> )
	= m ( <i>a</i> ) ( <i>b</i> ) ( <i>c</i> ) ( <i>j</i> )		= k, g ( <i>a</i> )
	= n ( <i>a</i> ) ( <i>b</i> ) ( <i>c</i> )		= q ( <i>g</i> ) ( <i>l</i> )
	= ny ( <i>l</i> )		= t ( <i>a</i> ) ( <i>h</i> ), t̄ ( <i>i</i> )
	= r ( <i>b</i> ) ( <i>f</i> ) ( <i>k</i> ) ( <i>l</i> ) ( <i>m</i> )		= t ( <i>i</i> ), t̄ ( <i>k</i> )
	= l ( <i>g</i> ) ( <i>j</i> )		= t ( <i>b</i> )

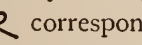
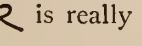
That both  and  represent *š* is remarkable, but considering that the two letters frequently interchange and the two sounds *s* and *š* are confused in many languages, it is not surprising. It is fairly clear that , , and  all represent the same consonant *t*, but that  and  have special vocalization.

For the vowels, we note the Egyptian masculine article π(ε) rendered by  (*j*, *k*), while the feminine τ(ε) is rendered by . As the vocalization was the same in the masculine and feminine, this points to  having the vowel *ε*, a conclusion reached also on other grounds.<sup>1</sup>

Further / corresponds to π (*j*): at Kalabsha it replaces  as terminal vowel (*g*), but this may be for grammatical reasons. [Transcribed as *é*.]

 corresponds to π (*g*), ê (*c*), e (*h*), a or e (*i*) (*n*). In early writing  stands for . [Transcribed *i*.]







 corresponds to α (*g*), e (*h*). In (*j*), (*k*) it is the vowel of the Egyptian definite article, which in Coptic is almost or quite vowelless, and in (*g*) it terminates the name of Philae, which in Coptic has no terminal vowel.  for α is omitted in variants of (*g*). It stands for  in early writing but is evidently a very weak vowel. [Transcribed *e*.]

 corresponds to εα- in (*h*) and to εω (or εα?) in (*f*), to ä in (*c*). It seems possible that  is really an initial vowel with aspirate, but, except in some Latin versions, the name






















<sup>1</sup> See below, p. 38.







The name of the Ptolemaic-Ethiopian prince at Dakka gives also  and , two signs otherwise unknown in writing Ethiopian names: but  may be =  and  = .

The few later Meroite names from the south written in Egyptian hieroglyphs give:—






















































, , , , , , , , , , , , , , , , , , , , .

Non-Egyptian names, presumably Meroitic, in Egyptian demotic from the north (Philae to Maharraqa) give:—






*ɔ, ʝ, w, b, p, m, n, r, l, h(?)*, *l, s, š(?)*, *k, q, t*.





It is far from certain that all these names are really Meroitic. Egyptian names are numerous in the Egyptian hieroglyphic and demotic texts amongst the officers of the Ethiopians and Meroites. Probably there were many other nationalities, Blemmyes, Nubians, &c., represented in the names from Nubia. The *š* seems almost to be confined to the Shabako-Kashta kings, and other peculiarities can be observed. The names, probably taken from several languages, are no doubt imperfectly represented in the Egyptian, so that even if we could say definitely which are Meroitic, we could not construct a reliable alphabet from them. Something, however, could be argued from such facts as the presence of  *h* and the absence of  *h*.

The following is a list of the Meroitic alphabet in order according to the values of the signs. The evidence for the values given will be found in the detailed discussion of the signs below:—

- |  |   |
|--|---|
| (1)   initial <i>a</i> or alif.  | (12)   <i>w r</i> .   |
| (2)   vowel <i>e</i> (earlier sometimes <i>ʝe</i> ).   | (13)   <i>l</i> , older  .   |
| (3)  / vowel <i>i</i> .   | (14)   <i>l</i> .   |
| (4)   vowel <i>i</i> (earlier sometimes <i>ʝi</i> ).   | (15)   <i>l</i> .   |
| (5)    <i>ʝ</i> .           | (16)  (→)  <i>s(e)</i> .  |
| (6)   <i>w</i> .   | (17)   <i>š</i> .   |
| (7)  (  ) <i>v b</i> .   | (18)  (  ) <i>k</i> .   |
| (8)   <i>p</i> .   | (19)  (  ) <i>q</i> , older   . |
| (9)   <i>m</i> .   | (20)  (  ) <i>t(i)</i> .  |
| (10)  (  ) <i>n</i> .  | (21)   <i>te</i> , older   .    |
| (11)   <i>š(i)</i> older  . | (22)   <i>té</i> .  |
|  | (23)  <i>s(?)</i> , older   .  |

The hieroglyphic letters in brackets are forms occurring in the inscription *Meroë* 1 and sometimes elsewhere.

The above scheme of the alphabet shows a close connexion with Egyptian values for the signs.  like  appears to be a reduplication of the corresponding Egyptian sign.  for *l* and  for *r* seem to be the only signs devoid of any probable explanation from the Egyptian side: and the value of  is as yet only guessed.

The demotic letters, 5 , 9 , 16 , 17 , resemble the Egyptian demotic signs. The rest show no such resemblance, but may have been derived by a long process from some form of hieratic, or more directly from the hieroglyphic.

In the earliest examples from Meroë many signs show a close relationship to the hieroglyphs, but others, such as  $\xi$  for  $\boxplus$ , are not easily explained. It is perhaps worth while here to recall the statement of Diodorus, when deriving Egyptian hieroglyphics and many religious matters from Aethiopia (III. 3), that whereas in Egypt the priests alone knew hieroglyphic writing, amongst the Ethiopians all used that kind of script. This may have been true a century before he wrote (though perhaps not in the sense which he intended), for the small hieroglyphic alphabet of the Meroites would have been easy to learn.

In the following pages each sign of the alphabet is separately dealt with, references being given to the list of equations between the hieroglyphic and demotic forms on pp. 4-5, and to that other list of words which throw light on the pronunciation, on pp. 8-10.

1.  $\mathfrak{A}$ ,  $\mathfrak{R}$  (equations 4, 5, 7). The sign is solely initial (except in compound proper names) and can be dispensed with in many (if not all) words at pleasure, e.g.  $\mathfrak{A}\mathfrak{W}/\mathfrak{I}(\mathfrak{R})$  *Ashéri* Osiris,  $\mathfrak{A}\mathfrak{R}(\mathfrak{R})$   $\mathfrak{A}$   $\mathfrak{A}$   $\mathfrak{A}$  ( $\mathfrak{A}$ ) *Amani* Ammon.<sup>1</sup> The question arises whether  $\mathfrak{R}$  spells a variety of initial words as an alif or hamza, or whether it represents only one vowel, an initial *a*; the former seems the most probable theory, as Meroitic appears to possess no other sign than  $\mathfrak{R}$  for expressing initial vowels. Several borrowed Egyptian words and names commencing with *h*, *q*, *ha*, or *hō* are written with  $\mathfrak{R}$  (groups *f*, *h*).<sup>2</sup>  $\mathfrak{A}$  and  $\mathfrak{R}$  may be connected with the Egyptian group  $\mathfrak{Q}$   $\mathfrak{A}$  for prothetic alif, which is likewise used in spelling Ethiopian names: the demotic seems actually to render the two signs in a modified form, as if  $\mathfrak{B}$   $\mathfrak{A}$ , but the most primitive examples (style *c*) may represent  $\mathfrak{A}$  alone.  $\mathfrak{R}$  precedes all the letters except the vowel signs  $\mathfrak{S}$ ,  $\mathfrak{I}$ ,  $\mathfrak{A}$ .

2.  $\mathfrak{B}$ ,  $\mathfrak{S}$  (equations 1, 2, 4, 7). In the cartouche of the queen (group *b*) it corresponds to Egyptian  $\mathfrak{Q}$   $\mathfrak{Q}$ , i.e. *y* (unless it be *i*).<sup>3</sup> In some texts, none however of the latest period,  $\mathfrak{S}$  is written at the beginning of a group where other texts give  $\mathfrak{S}///$ : likewise the remarkable combination  $\mathfrak{A}\mathfrak{S}$  occurs for  $\mathfrak{A}///\mathfrak{S}$ , as in the names  $\mathfrak{A}\mathfrak{S}\mathfrak{W}/\mathfrak{I}$  for  $\mathfrak{A}///\mathfrak{S}\mathfrak{W}/\mathfrak{I}$ ,  $\mathfrak{W}\mathfrak{K}\mathfrak{A}\mathfrak{S}\mathfrak{B}$  for  $\mathfrak{W}\mathfrak{K}///\mathfrak{S}\mathfrak{B}$ , *Kar.* 116. It may perhaps be gathered from this that in early writing  $\mathfrak{S}$  stood for consonantal *y* and that the use of  $///$  for this consonant came in later.

$\mathfrak{S}$  is more usually a weak vowel. In the groups (*j*), (*k*), it is the vowel of the Egyptian definite article, which in Coptic is vowelless, and in (*g*) it terminates the name of Philae, which in Coptic has no terminal vowel, but *Inscr.* 94 writes this with  $\mathfrak{I}$ . It is very commonly omitted in variants of words.

In the group  $\mathfrak{R}\mathfrak{R} = \mathfrak{A}$ ,  $\mathfrak{S}$  is never ligatured to the  $\mathfrak{R}$ , and is thus probably an independent letter written as complementary to  $\mathfrak{R}$ , see  $\mathfrak{R}\mathfrak{R}$ .

The values of  $\mathfrak{B}$  agree closely to those of  $\mathfrak{Q}$  in Egyptian: it seems probable that the alphabet-maker confused the reed-flower  $\mathfrak{Q}$  with the ostrich-feather  $\mathfrak{B}$ , or deliberately substituted the latter for the former for aesthetic reasons;  $\mathfrak{Q}$  in late Egyptian stelae, &c., often looks like an attenuated  $\mathfrak{B}$ .

$\mathfrak{S}$  as a vowel is never preceded by  $\mathfrak{R}\mathfrak{R}$  or by the vowel signs, nor by  $\mathfrak{R}$ ,  $\mathfrak{A}$ ,  $///$ ,  $\mathfrak{I}$ ,  $\mathfrak{A}$ ,  $\mathfrak{A}$ , nor is followed by the vowel signs (except  $\mathfrak{A}$  as above).  $\mathfrak{A}$  (q.v.) contains the vowel represented by  $\mathfrak{S}$ .

<sup>1</sup> Compare the spelling of  $\mathfrak{A}\mathfrak{K}\mathfrak{R}\mathfrak{R}$  in group (*o*).

<sup>2</sup>  $\mathfrak{R}\mathfrak{R} = h$  in *Hrwme*,  $\mathfrak{P}\mathfrak{A}\mathfrak{M}\mathfrak{A}$  (group *u*).  $\mathfrak{R}\mathfrak{R}$  seems to replace a vowelless initial  $\mathfrak{w}$  in the name

of Osiris and the word *wpl* (ib.).

<sup>3</sup> In group (*r*) to  $\mathfrak{Q}$   $\mathfrak{Q}$ ,  $\eta$ .



(3)  $\text{𐎗}$  / (equations 1, 2, 3, 9). This is the only sign in the alphabet that is purely vocalic and never begins a group or syllable. It represents  $\text{H}$  in group ( $j$ )<sup>1</sup>, and varies<sup>2</sup> with  $\text{𐎕}$ , cf.  $\text{𐎗𐎗}$ ,  $\text{𐎗𐎕𐎕𐎕}$ , and more rarely with  $\text{𐎕}$ , but / is rarely omitted in variants of a word, as in  $\text{𐎕𐎗𐎕}$ ,  $\text{𐎕𐎗}$  for  $\text{𐎕𐎗𐎕}$ ,  $\text{𐎕𐎗}$  the second word of formula C.<sup>3</sup> It neither precedes nor follows the vowel signs, nor does it follow  $\text{𐎗}$ ,  $\text{𐎕}$ ,  $\text{𐎕}$ ,  $\text{𐎕}$ ,  $\text{𐎕}$ .  $\text{𐎕}$  (see below) contains the vowel represented by /.

There is no alphabetic sign like  $\text{𐎗}$  in Egyptian; but in the syllabary  $\text{𐎗}$  is an abbreviation for  $\text{𐎗}$  'ox', Copt.  $\text{ⲉⲟⲉ}$ .<sup>4</sup> In the Egyptian inscriptions of the earlier Ethiopian kings,  $\text{𐎗}$ ,  $\text{𐎕}$  is used in the spelling of names; SCHAEFER, *Die äthiopische Königsinschrift*, p. 59, suggests that it may there stand for  $\text{𐎗}$ , being substituted for  $\text{𐎕}$  (ib., 108). The simplifying of  $\text{𐎗}$  to an oblique stroke / in demotic is quite intelligible, though it has no parallel in Egyptian hieratic or demotic. In Egyptian demotic there are two signs of this form, a full stroke / has the value  $r$ , a short stroke / is  $a$  (Coptic  $\text{ⲁ-}$ ,  $\text{ⲉ-}$ ).

The two groups  $\text{𐎗}$  and  $\text{𐎕}$  correspond to single signs  $\Delta$  and  $\square$  respectively, and the stroke here has nothing to do with the vowel /.

(4)  $\text{𐎕}$ ,  $\text{𐎕}$  (equations 1-9). The form  $\text{𐎕}$  is later.  $\text{𐎕}$  is used in late Egyptian texts for the exclamation  $\text{𐎕}$ ,  $\text{𐎕𐎕}$ , but the forms of the hieratic and demotic equivalents are not suggestive of  $\text{𐎕}$ .

In archaic texts commonly, but seldom in late,  $\text{𐎕}$  may be written as initial where later texts give  $\text{𐎕𐎕}$ , and occasionally a similar employment of  $\text{𐎕}$  is seen later in the word, as in  $\text{𐎕𐎕𐎕𐎕}$  for  $\text{𐎕𐎕𐎕𐎕}$ .<sup>5</sup> Here  $\text{𐎕}$  seems to have a consonantal value  $y$ , just as  $\text{𐎕}$  (q.v.) has a consonantal value  $ye$ .

$\text{𐎕}$  corresponds to the vowel  $i$  in the group ( $g$ ), to  $e$  in ( $a$ ) ( $h$ ), to  $a$  or  $e$  in ( $i$ ). It does not precede or follow the vowel signs, nor follow  $\text{𐎕}$ ,  $\text{𐎗}$ ,  $\text{𐎕}$ ,  $\text{𐎕}$ , but commonly follows  $\text{𐎕}$ .  $\text{𐎗}$  is found to vary with  $\text{𐎕}$ .

$\text{𐎕}$  is often substituted for /, and is often omitted in variants of words.

5.  $\text{𐎕𐎕}$ ,  $\text{𐎕}$ . Equation 1 gives  $\text{𐎕𐎕𐎕}$ : elsewhere  $\text{𐎕𐎕𐎕}$  is the equivalent of  $\text{𐎕𐎕}$ . The Egyptian demotic  $\text{𐎕}$  is derived from  $\text{𐎕𐎕}$   $\text{𐎕}$ , but is equivalent to hieroglyphic  $\text{𐎕𐎕}$ , and has the value of  $y$ , and sometimes of vocalic  $i$ .  $\text{𐎕}$  is sometimes written for  $\text{𐎕𐎕}$ .

The combinations  $\text{𐎕𐎕}$  and  $\text{𐎕𐎕}$  are very common,  $\text{𐎕}$  and  $\text{𐎕}$  being usually substituted for them in early texts.  $\text{𐎕𐎕}$  occurs, but is rare.  $\text{𐎕}$  is seldom final. The value  $y$  is assured by the groups ( $h$ ), ( $u$ ).

6.  $\text{𐎕}$ ,  $\text{𐎕}$  (equations 1, 2, 3, 8). The Egyptian  $\text{𐎕}$  is  $\text{w}$ , and the same value is shown in Meroitic by the groups ( $i$ ), ( $z$ ).  $\text{𐎕}$  looks as though it were derived from an original  $\text{𐎕}$  facing to the left like the Egyptian, but it does not bear much resemblance to Egyptian hieratic or demotic forms.

7.  $\text{𐎕}$ ,  $\text{𐎕}$ . The equivalence of the hieroglyphic and demotic signs rests on little proof beyond the process of elimination. Of the two signs not fixed by the equations already given, there is sufficient proof that  $\text{𐎕}$  is  $\text{z}$ .  $\text{𐎕}$  occurs in very few hieroglyphic groups, namely in  $\text{𐎕} \text{𐎕} \text{𐎕}$ ,  $\text{𐎕} \text{𐎕} \text{𐎕}$ ,  $\text{𐎕} \text{𐎕} \text{𐎕}$ ,  $\text{𐎕} \text{𐎕} \text{𐎕}$ , and the broken group  $\text{𐎕} \text{𐎕} \text{𐎕}$ , all in *Inscr.*  $\text{𐎕}$  also is a scarce

<sup>1</sup>  $\omega$  in ( $u$ ).

<sup>2</sup> The vowels  $\text{𐎕}$ ,  $\text{𐎕}$ , / seem to vary with each other in the spelling of the element  $\text{𐎕𐎕𐎕}$ ,  $\text{𐎕𐎕𐎕}$ ,  $\text{𐎕𐎕𐎕}$  in proper names; see the description of *Kar.* 89, below, p. 68.

<sup>3</sup> Below, p. 50.

<sup>4</sup> This may be the origin of the Meroitic value, which would naturally drop the  $\text{z}$ .


<sup>5</sup> Both are seen in *Kar.* 116, 125, which are written in an early variety of the late style of writing.





12.  $\boxplus$ ,  $\boxminus$ ,  $\omega$  (equations 1, 2, 4, 6, 8, 9). It is transcribed by *r*, Egyptian  $\ominus$  (gr. *b, f, k, l, m*). Like  $\rho$  in old Nubian, and *r* in modern Nubian,  $\omega$  is exceedingly rarely, if ever, initial; but it very commonly follows  $\text{S}\text{Z}$ . It is difficult to suggest any Egyptian origin for  $\boxplus$  a tank (?) as symbol for *r*, though  $\omega$  may be compared with the Eg. demotic equivalent of  $\text{I}\ominus$ .

13.  $\text{S}\text{Z}$ ,  $\text{S}$  (equations 2, 4). In late Egyptian  $\text{S}\text{Z}$  is frequent for *r, l*; the value *l* is shown by gr. (*g*), (*j*). It is not uncommon as initial, whereas  $\Lambda, l$  are very rarely so in Nubian.

14.  $\text{C}$ ,  $\text{C}$ ,  $\text{C}$  (equations 2, 6). It commonly varies with  $\text{J}$  q.v. The hieroglyphic forms seem like versions of  $\text{C}$ , in Egyptian  $\text{h}$ , representing the teats and sexual parts of an animal; the Egyptian sign is found in the name of the Ptolemaic-Egyptian king  at Dakka. But they may lead back to  $\text{C}$   $\text{h}$ , which occurs in Egyptian writing of Ethiopian and Meroitic names, and is the equivalent of  $\text{C}$  in group (*l*).

$\text{C}$  is closely like the Christian Nubian sign for *ñ* (pronounced *ng*) corresponding to modern *ñ, n* and *g*, and this can hardly be accidental. But its sound as given by group (*l*) is  $\text{h}$ , and in group (*q*) it seems to vary with  $\text{S}\text{Z}$  as representing the initial  $\text{h}$  of the name of Horus.

15.  $\text{U}$ ,  $\text{J}$ . The distinction between  $\text{J}$  and  $\text{J}$  *m* would probably have escaped me in making the list in *Areika* if the two signs had not been juxtaposed in the common word  $\text{S}\text{J}\text{J}$ , so that the difference was emphasized. The equivalence with  $\text{U}$  is seen in the parallel phrases quoted in the discussion of *Inscr.* 60, and is suggested by the apparent identity of  $\text{:}\text{J}\text{J}\text{:}$  with  $\text{:}\text{U}\text{S}\text{:}$  (*Inscr.* 24, 65).

$\text{J}$  corresponds to  $\chi$  in  $\text{Παχωπας}$  (gr. *m*). It varies with  $\text{C}$  in the word  $\text{:}\text{S}\text{J}\text{J}\text{:}$  of the funerary formulae A, B,<sup>1</sup> and frequently elsewhere.<sup>2</sup> It may therefore have the sound of  $\text{h}$  or  $\text{h}$ .

16.  $\text{H}$ ,  $\text{H}$  (equations 4, 9). The value *s* is given by the group (*i*),  $\text{S}$  by (*m*). It is often substituted for  $\text{J}$  in  $\text{C}\text{J}\text{S}$  and similar words. It occurs as initial but is never followed by a vowel sign, and therefore may have contained an inherent vowel. The demotic form resembles the Egyptian demotic  $\text{C}\text{H} = \text{I}\text{C}\text{H}$  *s*, and the sign  $\text{H}$  can be explained as a doubling of the Egyptian hieroglyph  $\text{H} = \text{s}$  (cf.  $\text{H}$ ). In the *inscr. Meroë* I,  $\text{H}$  appears to take the place of  $\text{H}$ . Thus its value is probably *s* followed by a vowel.

17.  $\text{I}$ ,  $\text{J}$  (equations 1, 9). The value of Egyptian  $\text{I}$  is  $\text{S}$ , and its demotic derivative is closely like the Meroitic sign. Groups (*j*), (*n*) give  $\text{S}$  also as its Meroitic value. It varies with  $\text{H}$  q.v., and the *s* of the names of Osiris and Isis (groups *d, e*) are both written with  $\text{J}$  probably owing to a change of sounds.

18.  $\text{K}$ ,  $\text{Z}$  (equations 2, 6, 7).  $\text{K}$ ,  $\text{C}$  are the Egyptian equivalents given by groups (*a*), (*o*), (*r*): in the Ptolemaic period these letters probably had a value approaching the Coptic  $\text{C}$ ,  $\text{Z}$ , rather than a pure *k*. This value for  $\text{K}$  may be derived acrophonically from  $\text{K} = \text{Gb}$ ,  $\text{K}\eta\beta$ , in the group  $\text{K}\text{J}$ .

19.  $\Delta$ ,  $\Delta$ ,  $\text{I}$  (equations 3, 9). The stroke of  $\text{I}$  is often attached to the other component in early writing; in a few cases, e.g.  $\text{K}\text{I}\text{J}$ , *Kar.* 94,  $\text{I}$  alone is written for  $\text{I}$ .<sup>3</sup> The form  $\Delta$  is not uncommon, agreeing with the Egyptian alphabetic sign for *q*. *q* is also the Meroitic value given by the groups (*g*), (*l*).

<sup>1</sup> See pp. 45, 48.

<sup>2</sup> E.g.  $\text{K}\text{C}\text{I}\text{J}$  occurs in *Kar.* 72 for the usual  $\text{K}\text{J}\text{I}\text{J}$ , and  $\text{K}\text{J}\text{K}\text{S}\text{J}\text{I}\text{J}$  *Kar.*

99*a* for the normal  $\text{K}\text{C}\text{K}\text{S}\text{J}\text{I}\text{J}$ , both in formula A, see below, pp. 25, 45.

<sup>3</sup> Also quite late in *Inscr.* 117.

20.  $\mathfrak{D}$ ,  $\mathfrak{J}$  (equation 6). The form  $\mathfrak{D}$  is not uncommon, agreeing with the Egyptian alphabetic sign for  $\mathfrak{z}$ , which often stands for  $t$  in and after the New Kingdom.  $\mathfrak{D}$ ,  $t$ ,  $\mathfrak{z}$  are the equivalents given by the groups  $(b)$ ,  $(h)$ ,  $(i)$ ,  $(p)$ ,  $(q)$ .

$\mathfrak{J}$  is often followed by  $\mathfrak{C}$ , but not by  $\mathfrak{I}$ ,  $\mathfrak{S}$  except in the abnormal inscription *Meroë* 1. It is replaced by  $\mathfrak{K}$  in  $\mathfrak{H}\mathfrak{I}\mathfrak{S}\mathfrak{L}\mathfrak{J}\mathfrak{K}\mathfrak{S}\mathfrak{III}$ , *Kar.* 100, and curiously enough by  $\mathfrak{R}$  (which may point to a  $d$  sound rather than  $t$ ) in  $\mathfrak{H}\mathfrak{I}\mathfrak{S}\mathfrak{L}\mathfrak{J}\mathfrak{R}\mathfrak{S}\mathfrak{III}$ : and perhaps varies with  $\mathfrak{L}$ . v.  $\mathfrak{R}$ ,  $\mathfrak{L}$ .

21.  $\mathfrak{O}$ ,  $\mathfrak{K}$  (equations 2. 4, 8). The oblique stroke of  $\mathfrak{K}$  is joined to the first element in many early texts. In one or two later texts (e.g. *Kar.* 58) the  $\mathfrak{K}$  appears without the  $\mathfrak{O}$ .  $\mathfrak{O}$  is a combination found in the Egyptian spelling of the older Ethiopian names for  $t+h$ , notably in the name of Taracus. One might, however, connect the sign with  $\mathfrak{H}\mathfrak{I}$ ,  $\mathfrak{T}\mathfrak{A}\mathfrak{I}$ , which occurs as a syllabic in Egyptian-Ethiopian writing.

In groups  $(i)$ ,  $(h)$ ,  $(o)$ ,  $(s)$ ,  $(u)$ , it corresponds to  $t$ ,  $\mathfrak{z}$ . The sign is never followed by a vowel sign: various parallels<sup>1</sup> prove that its vowel is  $\mathfrak{S}$ , and its transcription is therefore  $te$ . In a few instances  $\mathfrak{K}$  replaces  $\mathfrak{J}$  (q.v.) and  $\mathfrak{C}$ .<sup>2</sup>

22.  $\mathfrak{C}$ ,  $\mathfrak{G}$  (equation 6, 9), with variant  $\mathfrak{J}$ . Group  $(b)$  gives the Egyptian equivalent as  $\mathfrak{D}$  or  $\mathfrak{D}$ . It does not occur before the vowel signs, but constantly changes with  $\mathfrak{III}$ ,  $\mathfrak{J}$ ,  $\mathfrak{K}$  in grammatical forms. Various parallels<sup>3</sup> prove that its vowel is  $\mathfrak{I}$ , and its transcription is therefore  $té$ . The origin of  $\mathfrak{C}$  as a  $t$ -symbol may perhaps be sought in  $\mathfrak{D}$ , the Egyptian determinative of land, used here to represent  $t$ ,  $\mathfrak{T}\mathfrak{O}$  'land', as MASPERO has suggested in reviewing *Arcika* in the *Rev. Critique*, 1899.

23.  $\mathfrak{E}$ ,  $\mathfrak{L}$  (equations 2. 4. 7).  $\mathfrak{E}$ , the sacred eye of Horus is a very common amulet, but a rare hieroglyph in Egyptian, and then only represents its own name  $\tau\omega\mathfrak{z}(\cdot t)$  οὐάτιον (*Dcm. Mag. Pap.*, I, p. 64), i.e.  $\tau\omega\mathfrak{z}i$ , and has no demotic form.

There is little to fix its value as a consonant: it replaces  $\mathfrak{J}$  in the name  $\mathfrak{L}\mathfrak{L}\mathfrak{C}\mathfrak{J}$ , *Kar.* 124, for  $\mathfrak{J}\mathfrak{L}\mathfrak{C}\mathfrak{J}$  and in  $\mathfrak{S}\mathfrak{L}\mathfrak{J}\mathfrak{L}\mathfrak{S}$ , *Kar.* 125, apparently for  $\mathfrak{S}\mathfrak{L}\mathfrak{J}\mathfrak{S}\mathfrak{III}$ . It should thus be a dental of some kind, and as there is a kind of  $\mathfrak{z}$  ( $\mathfrak{J}$ ,  $\mathfrak{D}$ ) in Egyptian spelling of Ethiopian and Meroitic proper names, the value  $\mathfrak{z}$  may be attributed provisionally to it. By elimination too, the values of the other letters being approximately fixed by good evidence  $\mathfrak{E}$ ,  $\mathfrak{L}$  remains as the only probable equivalent for the above-mentioned sound of  $\mathfrak{J}$ ,  $\mathfrak{D}$ .

In transcribing Meroitic names I have frequently supplied the vowel  $a$  where no vowel is marked: to some extent this is justified by the spelling of *Nάπατα*, *Καρδάκη*, *Amani*, *Παχωρας*, *αιυθε*, &c. It is of course impossible to decide in most cases where a vowel is to be inserted, and some other vowel than  $a$  may often be required.

<sup>1</sup> See pp. 9, 38.

<sup>2</sup> See p. 45.

<sup>3</sup> See p. 38.

## CHAPTER II

### THE AGE AND SUCCESSION OF STYLES OF MEROITIC WRITING

AN indication of the relative age of any Meroitic writing may be sought for in the degree to which the Meroitic had overpowered the Egyptian at the time. The early Ethiopian kings borrowed the Egyptian language and writing for monumental records; this borrowed system rapidly deteriorated when the fall of Dynasty XXV put an end for a long time to intercourse with Egypt. With Ergamenes in the third century B. C. we conjecture that a new era of freedom, prosperity, and general culture commenced under Hellenistic and fresh Egyptian influences. The inscriptions of Ergamenes and Azakheramani in the Dodecaschoenus on the borders of Egypt, at Philae Tafa and Dakka, are in good early Ptolemaic style; but it was perhaps then that nearer home first their proper names and then the native language of the Meroites began to be spelt in a special alphabet founded on the Egyptian alphabetic characters. The hieroglyphic inscriptions in some of the pyramids of Meroë are in debased Egyptian throughout, in others the personal name of the royalty is written in Meroitic while all else is Egyptian, in others again the royalty is without even a prenominal in Egyptian, and the whole of the inscriptions are in Meroitic. But as yet the absence of independent information as to the succession of the kings, and the possibility of re-use of the pyramids and their shrines, leave us without satisfactory means of testing the theory.

I. The Meroite texts in *Egyptian hieroglyphic* include, outside the pyramids, the inscriptions *Meroë* 4, unfortunately without a cartouche, and the famous bilingual of Natakamani and Amanitère from Wad Benâga, *Inscr.* 41; with the latter we can group *Meroë* 19 and the inscriptions from temple C at Barkal (L. D. V. Bl. 15 e-m) which give the same cartouches, perhaps associated with that of the prince Arakakhatani of the Ammon temple of Naga.<sup>1</sup>

II. The known texts in *Meroite hieroglyphic*, mostly very brief or fragmentary, are:—

Sôba, *Inscr.* 1.

Gebel Qêli, *Inscr.* 2.

Naga, *Inscr.* 3-20, 23-38, 39.

Wad Benâga, *Inscr.* 40, 41.

Ba'sa, *Inscr.* 46.

Meroë, *Inscr.* 55, 56, 58, 60, 62, 63, 67, 73 c; *Meroë*, 1, 2, 15, 16, 17, 21.

Barkal, *Inscr.* 77 a.

Amara, *Inscr.* 84 (from Lepsius's copies only, the original being entirely destroyed).

Of these *Meroë* 1 (column 8 on the table) shows some unusual forms agreeing with Egyptian hieroglyphic.

III. The *demotic* inscriptions vary considerably in style, and it is not difficult to distinguish the earlier from the later.

(1) Archaic (see columns 10-13). The earliest inscriptions not uncommonly tend to upright forms, in some signs closely following portions of the outlines in the corresponding hieroglyphs, e.g. *Meroë* 5 a, 36/2; contemporary with these however, and much intermingled with them, e.g.

<sup>1</sup> *Inscr.* II, s. v. Napata.

	SOBA	NAGA LION I.	Ammon I.	Temple f	MEROE JASR 60	66	55	Meroe I	2	
1.										52
2.										5
3.										1
4.										4
5.										///
6.										3
7.										✓
8.										Σ
9.										1
10.										2
11.										^
12.										W
13.										4
14.										U
15.										3
16.										///
17.										3
18.										2
19.										13
20.										7
21.										14
22.										4
23.										2



Meroë				Inscr.	Kar.	Inscr.	KALABSHA
	5		6		12	126	94
92	P <sub>a</sub> ? S <sub>2</sub> <sup>b</sup>	S <sub>2</sub> <sup>25</sup> , S <sub>2</sub> <sup>35</sup> , S <sub>2</sub> <sup>34</sup>		S <sub>2</sub> <sup>75</sup>	S <sub>2</sub>		S <sub>2</sub>
9	9 <sub>a</sub> 9 <sub>b</sub>		5		9	9	9, 9
1	1 <sub>b</sub>				1	1	1
4	4 <sub>a</sub> <sup>Ligatured</sup> b		4		4	4	4, 4
///	/// <sub>b</sub>		///		///	///	///, ///
8	8 <sub>a</sub> 8 <sub>b</sub>		8		8	8	8
∨			∨	∨ <sup>51</sup>	∨	∨	∨, ∨
ε	ε <sub>b</sub>			ε <sup>75</sup>	ε	ε	ε
3	3 <sub>a</sub> 3 <sub>b</sub>		3		3	3	3, 3, 3
ℓ	ℓ <sub>b</sub>		ℓ		ℓ	ℓ	ℓ, ℓ, ℓ
λ	λ <sub>b</sub>		λ		λ <sup>94</sup>	λ	λ, λ
w	w <sub>a</sub> w <sub>b</sub>	<sup>25</sup> w	w		w	w	w
4	4 <sub>a</sub> 4 <sub>b</sub>		4		4	4	4, 4
c	c <sub>b</sub>		c		c	c	c, c, c, c
3	3 <sub>a</sub> <sup>?</sup>				3		3, 3
///		<sup>35</sup> ///	///		///		///
3	3 <sub>b</sub> <sup>?</sup>	<sup>25, 28</sup> □, <sup>25</sup> 3, <sup>27</sup> 3	3, 3		3		3, 3, 3
ε	ε <sub>a</sub> , ε <sub>b</sub>		ε		ε	ε	ε, ε, ε, ε
13	13 <sub>a</sub> 13 <sub>b</sub>		13		13	13	13, 13
7	7 <sub>b</sub>		7		7	7	7, 7, 7
14	14 <sub>a</sub> 14 <sub>b</sub>		14		14	14	14, 14, 14, 14
4	4 <sub>a</sub> 4 <sub>b</sub>		4, 4		4	4	4, 4
λ	λ <sub>a</sub> , λ <sub>b</sub>		λ	<sup>95</sup> λ, λ	λ	λ	λ, λ, λ
10		11	12	13	14	15	16

*Meroë* 5 b, 36/1, there is a less stiff series.<sup>1</sup> The archaic inscriptions are found on stelae, &c., and as graffiti at Mesauwarât (*Inscr.* 42, 43); at Umm Sôda (*Inscr.* 45); at Meroë (*Meroë* 5, 6, 12, *Inscr.* 47, 49, 51-4, 61); at Barkal (*Inscr.* 76-8); at Soleb (*Inscr.* 79); at Sai (*Inscr.* 83); at Halfa (*Inscr.* 86); and at Dakka (*Inscr.* 91-3). The style is hardly to be found on funerary altars or stelae except at Meroë (*Meroë* 25, 27-30, 34-6, 41, 43, 45, 49). From Karanôg the only examples that approach it are *Kar.* 58, 80, and 126.

(2) Transitional (see columns 14, 15). The style occurs on funerary stelae and altars as far north as Karanôg, but is entirely absent from the Dodecaschoenus. It is found at Naga (*Inscr.* 22); Meroë (*Meroë*, Nos. 23, 24, 26, 37, 38, 40, 42, 44, 46, 47, *Inscr.* 64, 70); Dangêl (*Inscr.* 74); Karanôg (*Kar.* 13, 34, 44, 61, 62, 94, 95, 100, 103, 107, 110, 123, 126-8); and Shablûl (the fragment Ph. 5112 figured in *Areika* Pl. 35). A granite stela of this style, *Inscr.* 126, of unknown provenance, is dedicated in the names of one of the Natakamani-Amanitêre-Candace groups of kings.

(3) Late (see column 16 for the extreme variety; the forms of the letters generally agree with the printing types used in this memoir). None of these late inscriptions are found on granite or any other kind of hard stone; they occur throughout the Meroitic region, namely, at Naga (*Inscr.* 21); Mesauwarât (*Inscr.* 44); Meroë (*Meroë* 7-10, 14, 51, *Inscr.* 48, 50, 57, 58, 59, 65, 68, 69, 71, 73 a, b, d, e); Sedênga (*Inscr.* 80, 81); Amara (*Inscr.* 85); Faras (*Inscr.* 129); Karanôg (passim); Shablûl (passim); Wadî Sabû' (*Inscr.* 87); Aqêba (*Inscr.* 88-89); Alâqi (*Inscr.* 90); and are very common in the graffiti, &c., of the Dodecaschoenus. The latest or most developed style of all is seen in the great inscription of Kalabsha (*Inscr.* 94, cf. 130), and the inscriptions of the Ethiopian chamber at Philae (*Inscr.* 97-111) are written in almost the same hand, while the graffiti of Philae (*Inscr.* 95, 96, 112-25) generally are of a more central type. It is this late style of writing which occurred on imported amphorae at Karanôg along with Greek inscriptions of Roman age and Egyptian demotic.<sup>2</sup>

Thus the archaic style (1) is found markedly in the Dodecaschoenus at Dakka, the transitional style (2) is absent from it though belonging to the settled population of Karanôg,<sup>3</sup> and the late style (3) is found on the tombstones of the inhabitants northward to the south frontier of the Dodecaschoenus, and in inscriptions and graffiti, not only in the Dodecaschoenus, but even in the temple of Philae itself.

The recorded history of this district may help to fix the age of the Meroitic inscriptions. The titles of the Meroite kings in Meroite hieroglyphic are modelled on those of the later Ptolemaic kings or the Roman emperors, and there is no probability that the alphabet was in use before the third century B.C. The rule of Ptolemaic kings down to Euergetes II is well represented in the Dodecaschoenus; the pronaos of Dakka was built by the last-named king in his thirty-fifth year, 135 B.C., whereas the later Ptolemies troubled themselves little, if at all, about the country beyond the First Cataract, and it was not until after the invasion of Candace, about 23 B.C., that the Dodecaschoenus was occupied by the Roman troops.<sup>4</sup> Provisionally therefore we may attribute the archaic inscriptions of Dakka to the interval between the Ptolemaic and Roman occupations of the Dodecaschoenus.

The revolts in Egypt in the reign of Marcus Aurelius may have given the Ethiopians a fresh opportunity of occupying the southern frontier district for a few years; but the Romans continued to hold the Dodecaschoenus, and the name of Septimius Severus is found upon the temple of Kalabsha. From the time of Gallienus, A.D. 260, onwards the Blemmyes must have had all Lower Nubia at their mercy until the reorganization of the empire under

<sup>1</sup> Cf. *Meroë*, p. 58, classes (c), (d).

<sup>2</sup> *Karanôg Cemetery*, pp. 78, 79.

<sup>3</sup> The transitional style is seen in the graffiti, *Inscr.* 22, upon the Roman kiosque at Naga which

is, perhaps, of the second century A.D.

<sup>4</sup> MILNE, *History of Egypt under Roman Rule*, pp. 18-23.

Diocletian, c. A.D. 290, when the frontier was definitely drawn back to Philae, and Nobatae were invited to occupy the adjoining district as a shield against the Blemmyes. The later Meroitic inscriptions of the Dodecaschoenus and Philae were doubtless written between the middle of the third century and the Christianization of Nubia in the middle of the sixth century, and rather at the beginning than at the end of the period.

An 'Agent of Isis', a title familiar in late Meroitic inscriptions of the Dodecaschoenus, appears in Egyptian demotic as early as the reign of Nero. The barbarous title *qêreñ* of Isis, still more familiar in local Meroitic, occurs in many later inscriptions, one of them fortunately dated in the fourth year of Trebonius Gallus (A.D. 254)<sup>1</sup>; while 'Bekemate the Akrière, son of Qêreñ, the strategus of the water', mentioned in an undated but certainly late Egyptian demotic text at Philae, is probably identical with 'the *krér* Bekemate, begotten of the *mate* and strategus of the water', who is shown in the drawings of the Ethiopian chamber in the great temple (*Inscr.* 98). It may even be that Diocletian's introduction of the Nobatae put an end to the writing and the precarious civilization of the Meroites and that their records should all be placed before A.D. 300. But more probably they lasted for something like a century longer.<sup>2</sup>

The successive styles may therefore be dated provisionally as follows:—

- (1) Archaic before 25 B.C.
- (2) Transitional, between 25 B.C. and A.D. 250.
- (3) Late, A.D. 250 to A.D. 400.

Mr. Crowfoot, however, argues for a much shorter range in the Meroitic monuments, viz. from the second century to the middle of the fourth century A.D.<sup>3</sup>

<sup>1</sup> The same inscription mentions a certain 'Akrêr, the great envoy to Rome' from the Meroite king TRRMN.

<sup>2</sup> *Inscr.* 124 is inscribed upon a gateway which is commonly ascribed to the re-fortification of Philae by Diocletian. Several of the Philae graffiti are upon walls that must be dated to the Roman age, and the unusual height at which they are placed indicates that the floors were deep in rubbish at the time.

<sup>3</sup> *The Island of Meroë*, pp. 37-41 (in the nineteenth memoir of the *Archaeological Survey of Egypt*, published by the Egypt Exploration Fund). Corroboration for this shorter chronology might be found in a comparison of *Kar.* 8 with *Kar.* 103, see below, p. 71. Woolley and Randall-MacIver suggest that the Karanôg cemetery represents a period beginning near to A.D. 100 and continuing into the fifth century, *Kar. Cem.*, p. 84.

## CHAPTER III

### THE MEROITIC LANGUAGE

IT would be premature to attempt to discuss the language revealed by the inscriptions at any length. But it seems worth while to gather together a few facts that are already ascertained. Without being at all decisive, the analogies to Nubian both in structure and vocabulary are sufficiently striking to be worth mention. The language appears to be agglutinative, without gender, the place of inflexions taken by post-positions and suffixes. But it is disconcerting to observe that of the few native words which are known, two mean respectively 'bear' and 'beget', while it seems that neither the modern Nubian dialects nor Christian Nubian possess distinct words for the two functions: in them the word **ουμμογ**, *umme*, serves for both 'bear' and 'beget' and has no resemblance to either of the Meroitic words.

#### PHONOLOGY.

Absence of the peculiarly Semitic consonants and a general simplicity in the sounds of the language seem certain.

According to the old-fashioned classification of Lepsius, the alphabet appears to give

	Tenues	Mediae	Nasales	Spirantes	Liquidae
Gutturals	<i>k</i>	<i>g (q)</i>		<i>h, l̄</i>	
Palatals			<i>ñ</i>	<i>s</i>	<i>y</i>
Dentals	<i>t</i>		<i>n</i>	<i>s, z?</i>	<i>r, l</i>
Labials	<i>p</i>	<i>b</i>	<i>m</i>		<i>w</i>

As in modern and Christian Nubian *r* is never initial, and it is seldom that *l* is really initial, though it appears at the beginning of groups which are separated by **•** from those which they follow and qualify.

The notation of the vowels is puzzling, as the equations and other evidence obtainable point to varieties of *e*, *a*, *i* for the four signs: and although there are equations with Coptic which might give an *o* value, there is evidence that in these cases the vowel was changed to *e* or *a*. As yet no clear proof can be produced even for the existence of *o* and *u* in the Meroitic language.

The writing indicates that the words consisted mainly of open syllables commencing with a consonant. There were also closed syllables, as is shown by the Greek transcriptions 'Εργαμένης, Καρδάκη: but there is no evidence that two vowel sounds followed each other without a consonant between.

#### VOCABULARY.

The few words that are at present intelligible comprise certain loan-words from Egyptian, proper names, and a few native words:—

- Loan-words:—
- 47 III 48 14** *terwisti*, Eg. *terwashti*, 'the adoration'.
  - 31145Ξ** *pelamés*, Eg. *pelemés*, 'the σπαρτηγός'
  - 14 4W 5Ξ** *perite*, Eg. *perit* (?), 'the Agent'.
- &c.



Proper names:—

- 318 *Wêsh*, Eg. Êsi, Isis.  
 4R192 *Amani*, Eg. Amûn, Ammon.  
 3198952 *Apezemak*, the Lion-god.  
 145R *Napate*, Napata.  
 14143 *Shimalê*, Ibrîm  
 &c.

and an infinity of native personal names.<sup>1</sup>

Native words:—

492 'water', *atê* (cf. Nubian-Kenûs *essi*, Kordofan Nubian *otu*<sup>2</sup>; also *ast-* or *asta-* ὕδωρ, aqua in the explanations of the Nile names *Astapus*, *Astaboras*<sup>3</sup>).

34W92 (?), 934W14, 934W9III 'to beget', *arik* (?) in names,<sup>4</sup> *terike*, *yerike*.

9C8, 9C814, 9C89III 'to bear', *zahê*, *tezê*, *yezê*.

981 (?), 98199III, 981:89III (?) 'be kin to' (?), *maze* (?), *yetmaze*, *yez-maze* (?).

34 adjective 'great', *lah*.

## INFLEXION, &amp;C.

The mechanism of the language, as in Nubian, is provided largely by post-positions or suffixes attached to the end of a word or of such verbal complex consisting of several words as is affected by it. Amongst these post-positions the following are already distinguished:—

(1) 4, 44 *i*, *li* for the vocative (?).

(2) 4, 44 *l*, *li* for a word or phrase when followed by another word which it qualifies, as 981999III:44395 'to whom a *peshtë* is kin', 'kin of a *peshtë*'.<sup>5</sup> Plural 4994 *leb*.

(3) 14, 4814 *lé*, *léwi* for the copula (?) or for emphasis (?). Plural 483494 *lebakwi*.

(4) III *s* for the genitive following its noun: in the position of (2) it becomes simply 9 *t*; in the position of (3) 4 *tê*, 484 *téwi* (plural 483494 *tebakwi*), or 14III *slé*, 4814III *sléwi* (see pp. 24, 40).

(5) 14 *te* for the locative: by the addition of (2) it becomes 414, 4414, *tel*, *teli*; by the addition of (3) 1414, 481414, *telé*, *teléwi* (cf. p. 40).

(1) The effect of adding 4 *i* for the vocative (?) ending is seen in the following:—

a. 4318 'O Isis!', *Sh.* 3.

b. :44913 84III 8998:318 'O . . . . . Isis!', *Inscr.* 133.

c. 44 84III 89913:318 'O . . . . . Isis!', *Inscr.* 85.

d. 4III 9W13 'O Osiris!', *Sh.* 3.

e. :4WW998:4W13 'O . . . . . Osiris!', *Inscr.* 133.

f. 44343 'O Great God!', *Sh.* 3.

g. 4WW9913:343 'O . . . . . Great God!', *Inscr.* 129.

Here the 4 is added to the bare stem of 318 in a, while 4 intervenes after 913 in b, after 8 in c, and after 3 in f, and III intervenes with a vowel change after 4W in d. The simple form of 4WW998 being unknown, the effect of the 4 on it is not certain.

<sup>1</sup> I have not yet recognized any Egyptian or Greek personal names in the Meroitic inscriptions.

<sup>2</sup> LEPSIUS, *Nubische Grammatik*, p. lxxviii.

<sup>3</sup> Diod. I/37, Pliny *H. N.* 5/10; see SCHÄFER, *Zeits. f. Aeg. Spr.* 33/98. DILLMANN in his *Anfänge des Axumitischen Reichs* pointed out that *Sêdâ*, the

name of the Nile in the inscription of Teizanes, is probably the same word.

<sup>4</sup> *Inscr.* I, p. 57.

<sup>5</sup> This 4 *l* seems not to be added to words terminating in 4 *i*, and rarely to proper names, especially with the words of filiation.

The endings (2) and (3) can be well seen in connexion with the titles  $\omega 13 \xi$  *paqar*,  $\zeta 3 \xi$  *peštê*,  $\eta R \xi$  *aut* (collected in the Indices of titles and descriptive phrases, below).

- a.  $: 48145 \lambda 1 \eta \xi \text{ III} : 4 \omega 13 \xi$  'kin of a *paqar*', *Kar.* 59.
- b.  $48 \zeta 4 \lambda \xi : 4 \omega 13 \xi$  'she of the harim (?) of a *paqar*', *Kar.* 127 et sim.
- c.  $: 145 \lambda 1 \eta \xi \text{ III} : 1 \nu \eta : \lambda \eta \xi 1 \eta \xi \text{ R III} 4 \omega 13 \xi$  'kin of the *paqar* of the king Atmetañ-Tabê', *Kar.* 47.
- d.  $: 48145 \lambda 1 \eta \xi \text{ III} : 4 \eta 4 \eta \xi 1 \eta \xi \text{ III} : \omega 13 \xi$  'kin of the *paqar* Yetmet the elder', *Kar.* 17.
- e.  $4814 \nu \lambda 4 \eta \xi \text{ R} : \zeta 3 \xi$  '*peshtê* in Akiñ', *Kar.* 78.
- f.  $48 \zeta 4 \lambda \xi : 4 \zeta 3 (\xi) \xi$  'of the harim (?) of the *peshtê*', *Kar.* 79, &c.
- g.  $481448 : 4 \zeta 3 \xi$  'brother of the *peshtê*', *Kar.* 50.
- h.  $48145 \lambda 1 \eta \xi \text{ III} : 4 \zeta 3 \xi$  'kin of the *peshtê*', *Kar.* 59, but  $: \omega \eta 48 \nu \lambda \zeta \text{ III} \xi$   $48145 \lambda 1 \eta \xi \text{ III}$  'kin of the *pestê* Ñatewitar', *Kar.* 83.
- i.  $481448 \text{ III} : 4 \zeta 3 \xi$  '. . . . of the *peshtê*', *Kar.* 100.
- j.  $: 14 \text{ III} 4 \lambda \xi : 4 \zeta 3 \xi$  'of the harim (?) of the *peshtê*', *Kar.* 124.
- k.  $48 : 14 \nu \zeta : 4 \zeta 3 \xi$  'mother (?) of the *peshtê*', *Kar.* 127.
- l.  $4814 \nu \zeta : 4 \zeta 3 \xi$  'mother (?) of the *peshtê*', *Kar.* 125.
- m.  $48145 \xi 4 \omega \nu \zeta : 4 \zeta 3 \xi$  'begotten of the *peshtê*', *Kar.* 103.
- n.  $14 \zeta \text{ III} \xi$  'the *pestê*', *Inscr.* 106.
- o.  $48145 \lambda 1 \eta \xi \text{ III} : 5 \text{ III} \nu 1 \xi \text{ R} : \eta R \xi$  'kin of the prophet Apêteye', *Kar.* 21.
- p.  $48 \zeta 31 \delta \eta R \xi$  'prophet of Isis', *Kar.* 15.
- q.  $481448 : 4 \eta \eta R \xi$  'brother of the prophet', *Kar.* 118.
- r.  $48145 \lambda 1 \eta \xi \text{ III} : \nu 5 4 \eta R \xi$  'kin of prophets', *Kar.* 22.
- s.  $\text{𐤀} \# \beta \text{ 𐤁} : \text{𐤀} \downarrow \square \text{ 𐤁} \text{ 𐤀}$  'beloved (?) of Ariteñ', *Inscr.* 84, but *Amni mezesl* 'beloved (?) of Amani', ib.
- t.  $48145 \xi 4 \omega \nu \zeta : 4 R 13$  'begotten of a *shêni*', *Kar.* 108.

The simple forms are seen when the title precedes its proper name, d, o, or a qualifying word c, e, p.

For the genitives (4)  $\text{III} 31 \delta$  'of Isis', and  $\text{III} \xi R 1$  'of Amanap' furnish useful illustrations.

u.  $13 \omega \eta 3 1 \omega 5 13 31 \delta \text{ III} 31 \delta \nu 4 \omega 5 \xi \text{ III} 31 \delta \lambda 5 \omega 13$  'Mashtarq, *qêreñ* of Isis, agent of Isis and Isis- . . . .', *Inscr.* 111, see below, p. 40.

v.  $: 145 \lambda 1 \eta \xi \text{ III} : \eta 31 \delta \lambda \omega 13 \eta 31 \delta \nu 4 \omega 5 \xi$  'kin of the agent of Isis and of the *qêreñ* of Isis', *Inscr.* 122.

w.  $4814 \text{ III} 31 \delta \eta R \xi : 5 \xi 5 \xi 5 1 \text{ III}$  '. . . . . prophet of Isis', *Kar.* 126.

x.  $48 \zeta 31 \delta : \eta R \xi$  'prophet of Isis', *Kar.* 15.

y.  $48145 \xi 4 \omega \nu \zeta : 4 \eta 13 13 : \text{III} \xi R 1 : 3343$  'begotten of the *šlhš* of Amanap Qêqêli', *Kar.* 6.

z.  $48145 \lambda 1 \eta \xi \text{ III} \eta \xi R 1 : 5 \xi 14145 \nu$  'kin of the *belêlêke* of Amanap', *Kar.* 30.

a.  $48145 \lambda 1 \eta \xi \text{ III} : \nu \nu \xi R 1 \eta R \xi$  'kin of the prophets of Amanap', *Kar.* 15.

β.  $4814 1 \text{ III} : 4 \eta \xi R 1 : \eta R \xi$  'wife of the prophet of Amanap', *Kar.* 125.

γ.  $4814 1 \text{ III} : \eta \xi R 1 3343$  'wife of the *šlhš* of Amanap', *Kar.* 32.

δ.  $48 \zeta \xi R 1 : \eta R \xi$  'prophet of Amanap', *Kar.* 21.

ε.  $4814 \text{ III} \xi R 1 5 \xi 1445 \nu$  '*belêlêke* of Amanap', *Kar.* 3.

## GENDER AND NUMBER.

There seems to be no distinction of gender on the stelae describing men and women respectively.

The plural forms in the descriptive phrases of the funerary stelae (cf. p. 38) are

- of the simple form,  $\nu\varsigma\zeta$  *leb*
- of the  $\zeta$ ,  $\zeta\zeta$  form likewise,  $\nu\varsigma\zeta$  *leb*
- of the  $\zeta\beta\iota\zeta$  form,  $\zeta\beta\iota\zeta\nu\varsigma\zeta$  *leb(a)k(a)wi*
- of the genitive  $\text{III}$  and  $\zeta$ ,  $\zeta\zeta$  forms,  $\nu\kappa$  *teb*
- of the  $\zeta\beta$  form,  $\zeta\beta\iota\zeta\nu\kappa$  *teb(a)k(a)wi*.

In all these the common feature is  $\nu\varsigma$  *eb*.

In the benedictions or terminal formulæ there is a somewhat different series. The meaning of the phrases is so uncertain that one can only suggest that they may belong to the inflexions of verbs. They are characterized by a  $\zeta$  (or  $\beta$ ) following the  $\nu\varsigma$ . They seem confined to the forms with suffixed  $\kappa$  and  $\zeta$ ,  $\nu\kappa\zeta$  and  $\text{III}\nu\zeta$ .

For  $\kappa$  or  $\zeta$  they substitute  $\nu\zeta\kappa$  (once  $\nu\zeta\beta$ ).

Before  $\nu\kappa\zeta$  or  $\text{III}\nu\zeta$  they insert  $\zeta\kappa$ .

An exceptional case is *Kar.* 104 inserting  $\nu$  only before the  $\nu\kappa\zeta$  in its two plurals, and *Kar.* 92, *Sh.* 14, *Inscr.* 135 have forms like  $\nu\zeta\iota\zeta$ , dropping the other terminations.

The following is a list of plural forms in the different formulæ<sup>1</sup>—

<i>Formula A. Plural.</i>	<i>Singular.</i>
$\nu\varsigma\beta\zeta\text{III}$ (?) <i>Inscr.</i> 135.	cf. $\nu\zeta\iota\zeta$ <i>Sh.</i> 1, $\beta\zeta\text{III}$ <i>Kar.</i> 5.
$\nu\zeta\kappa\iota\zeta$ <i>Kar.</i> 45.	* $\zeta\iota\zeta$ .
$\nu\zeta\kappa\nu\varsigma\beta\zeta\zeta$ <i>Kar.</i> 37, <i>Sh.</i> 12.	$\nu\kappa\zeta\beta\zeta\zeta$ <i>Kar.</i> 78 once only.
$\nu\zeta\kappa\nu\zeta\beta\zeta\zeta$ <i>Kar.</i> 67.	$\nu\kappa\beta\zeta\zeta$ very common.
$\nu\zeta\beta\nu\varsigma\beta\iota\zeta$ <i>Kar.</i> 99 a.	$\nu\kappa\beta\iota\zeta$ very common.
$\nu\zeta\kappa\nu\zeta\beta\zeta\text{III}$ <i>Inscr.</i> 137.	$\nu\kappa\beta\zeta\text{III}$ <i>Kar.</i> 18.
$\nu\kappa\zeta\zeta\kappa\nu\varsigma\beta\zeta\zeta$ <i>Kar.</i> 55.	$\nu\kappa\zeta\zeta\beta\zeta\zeta$ very common.
$\nu\kappa\zeta\zeta\kappa\nu\varsigma\beta\iota\zeta$ <i>Kar.</i> 6, 28, 29, 42.	$\nu\kappa\zeta\zeta\beta\iota\zeta$ very common.
$\nu\kappa\zeta\zeta\nu\varsigma\beta\iota\zeta$ <i>Kar.</i> 104.	"
$\text{III}\nu\zeta\zeta\kappa\nu\varsigma\beta\iota\zeta$ <i>Kar.</i> 15.	cf. $\text{III}\nu\zeta\zeta\beta\zeta\zeta$ <i>Kar.</i> 61, <i>Sh.</i> 5, 19.
$\text{III}\nu\zeta\zeta\kappa\nu\varsigma\beta\iota\zeta\beta$ <i>Kar.</i> 23.	(cf. $\nu\kappa\zeta\zeta\beta\iota\zeta$ <i>Kar.</i> 54).
$\text{III}\nu\kappa\zeta\zeta\kappa\nu\varsigma\beta\iota\zeta$ <i>Inscr.</i> 131.	
 <i>Formula B.</i>	
$\nu\omega\zeta\text{III}$ <i>Inscr.</i> 135.	cf. $\omega\zeta\beta\zeta$ &c.
$\nu\zeta\kappa\omega\zeta\beta\zeta$ <i>Kar.</i> 45, 64 a.	$\zeta\omega\zeta\beta\zeta$ <i>Kar.</i> 22, 51, <i>Sh.</i> 1.
$\nu\zeta\kappa\omega\zeta\beta\zeta\zeta$ <i>Kar.</i> 37, 67, <i>Sh.</i> 12 (?).	cf. $\nu\zeta\omega\zeta\beta\zeta\zeta$ <i>Sh.</i> 13.
( $\nu\zeta$ ?) $\nu\zeta\kappa\omega\zeta\beta\zeta\zeta$ <i>Kar.</i> 104.	cf. $\text{III}\nu\zeta\zeta\omega\zeta\beta\zeta\zeta$ <i>Kar.</i> 61, <i>Sh.</i> 5, 19.
$\text{III}\nu\zeta\zeta\kappa\omega\zeta\beta\zeta\zeta\zeta$ <i>Kar.</i> 23.	$\nu\kappa\zeta\omega\zeta\beta\zeta\zeta$ frequent.
$\nu\kappa\zeta\zeta\kappa\omega\zeta\beta\zeta\zeta$ <i>Kar.</i> 28, 29, 42, 55.	cf. $\text{III}\nu\kappa\zeta\zeta\omega\zeta\beta\zeta\zeta$ <i>Kar.</i> 9.
$\text{III}\nu\kappa\zeta\zeta\kappa\omega\zeta\beta\zeta\text{III}$ <i>Inscr.</i> 131.	

<sup>1</sup> See below, pp. 43, 45, &c., and the description of *Kar.* 99 on p. 70.

## Formula C. Plural.

√ 413Ξ Kar. 92.  
 √ < √ 413 Kar. 67.  
 √ < √ 413Ξ Kar. 64 a.  
 √ < √ 35 < √ 413 Kar. 29, 42.  
 √ √ √ √ 413 Inscr. 131.  
 . . . < √ √ √ √ 413 Kar. 99 a.  
 √ 35 413 Inscr. 135 (blundered?).

## Formula D.

√ < √ 35 < √ < 5 √ √ Kar. 29.  
 √ < √ < 5 √ √ Kar. 67.  
 √ < √ 413 Kar. 37.

## Formula F.

√ < √ 5 8 413 Inscr. 137.

## Formula G.

√ < 5 43Ξ Sh. 14.  
 √ < √ < 5 413 Inscr. 137.

## Singular.

413Ξ Kar. 14.  
 √ < √ 35 413 very common.  
 √ 35 413 √ < 1 2 413 Kar. 27, 28, 100.

√ < √ 35 < 5 √ √ Kar. 59.

< 5 43Ξ Kar. 14.

< < 5 √ √ Inscr. 89.

The plural endings in these formulae therefore are (1) √ when there is no further ending ; (2) < √, √ < √, with ending √, √, √ 35, √ < √ 35, √ √ √ 35 or √ √ √ √ 35 ; once only in such cases √ alone is used (Kar. 104). This √ < seems parallel to the 35 of the ending 48 35 √ √ in the descriptive series

Thus *eb* or *b* is the most essential mark of the plural.<sup>1</sup> It seems possible that the patronymic or tribal termination *-ab*, now met with in place-names in all parts of Nubia from the First Cataract to the Blue Nile, may be connected with it.

The position of the plural ending throws light on the formation of words. Thus in the series of plurals from formula A we have a root *pš* (or sometimes *yi*) to which can be added the element *he*. The plural ending is attached directly to the simple *pš* or to the compound *pš-he* giving \**pšeb*, *yi-heb*, &c. The other elements *te*, *ke-te*, *ke-s*, *ke-te-s* follow the plural affixes, *he* intervening in almost all cases, producing *pšc-bl-te*, *pšc-he-bl-te*, *pšc-he-bl-he-ke-te-s*, &c. *pš*, *pšc-he* might be nominal or verbal stems, whereas the elements which follow the plural endings might be pronominal or particles. It seems strange that no one of these post-positions is indispensable to the phrase, the variants giving even the bare *pše*, *pšc-he* or *yi-he*, presumably without material change to the meaning of the formula.

<sup>1</sup> Another plural with this *b*, from the descriptive phrases and the 'stele-text', is noted on pp. 40, 41 (48 < √ W 113, &c.).

MEROITIC INSCRIPTIONS FROM SHABLÛL  
AND KARANÔG





## CHAPTER I

### THE INSCRIBED FUNERARY MONUMENTS

THE principal object of the present memoir is the publication and study of a group of Meroitic funerary texts found by Dr. Randall-MacIver and Mr. Woolley in their expeditions of 1907 and 1908 to Shablûl and Karanôg. Although a certain number of fragmentary or worn inscriptions have been excluded from consideration, no less than 152 remain. Of these, 132 are from the Karanôg cemetery (including one found separately and now in the Ashmolean Museum at Oxford), and 20 are from Shablûl (including one published by Mr. Weigall).

The inscriptions are confined to two classes of monuments, namely stelae, and altars or tables of offerings. Mr. Woolley found ample evidence at Karanôg that the altars had been set on square bases before the entrances of the tombs, and some actually lay undisturbed upon their brick bases.<sup>1</sup> The stelae had all fallen down or been removed, but it appeared that they had originally been set up in the little shrines which project from the front walls of the mastabas.<sup>2</sup>

The altar or table of offerings in general is a rectangular block furnished with a projection on one side for a spout, and sculptured, on the upper face only, with a hollow trough, a jar and loaves, or other offerings. The inscription, engraved round the border, is also confined to the upper surface. The stela, on the other hand, is a slab or tablet, rectangular, the top either straight or rounded, or with a projection either rectangular or shaped; and in a few cases the stela is of quite irregular form. Upon one face of the stela may be painted or sculptured one or more figures of the deceased persons whom it was intended to commemorate, with an inscription disposed about each figure; or more commonly, an inscription in horizontal lines is alone engraved upon it. But there are mixed forms, and in a few instances it is difficult to decide whether the monument is an altar or a stela.

#### *Altars.*<sup>3</sup>

Among the inscribed monuments from the Karanôg cemetery the altar greatly preponderates. Of these one, *Kar.* 39, is double, in the form of two tables placed side by side, analogous to the double *bai*-statues. The simplest form is with a plain more or less deep rectangular hollow in the upper surface, the spout often less deeply hollowed: such are *Kar.* 5, 6, 16, 19, 27, 39, the fine table 64, 69, 91, 127; in 37 the hollow is small, in 63, 126 the spout does not project, in 42 the spout is not hollowed, in 130 the central hollow is only outlined with a broad groove having the centre raised, and in 117 this has the effect of a tray of offerings laid upon the altar.

The spout in three cases, *Kar.* 63, 70, and 126, does not project from the side, but is always marked, though sometimes the hollowing is indicated only in a rudimentary way by lines, as in 59,<sup>4</sup> 95 (where the projection has been broken off), or by a narrow groove 30, 34. In 5 it broadens somewhat outward. In 7, 25, 42, the hollow of the channel is not marked, in 50, 78,<sup>5</sup>

<sup>1</sup> *Karanôg Cemetery*, p. 8 and Pl. 114.

<sup>2</sup> *Karanôg Cemetery*, pp. 9, 10. The shrines are well shown, *ib.*, Pl. 113.

<sup>3</sup> Illustrated, *ib.*, Pls. 15-20. The numbers here quoted are those of the catalogue printed in the present

volume, where those not previously figured are shown in order in the plates.

<sup>4</sup> *K. C.*, Pl. 15, No. 7089.

<sup>5</sup> *K. C.*, Pl. 20, C. 40164.

and 114 the arrangement of the channel is peculiar. *Kar.* 72 has a hollowed spout at each end, but the inscription seems to commemorate only one person. In *Kar.* 120 we have opposite the spout another projection, somewhat injured. A perfect example at Moscow (*Inscr.* 131) shows that this represented a disk and horns ☉, evidently the symbol of Isis, whose head-dress was of this form. *Kar.* 90 (*K. C.*, Pl. 15, No. 7090) has a similar projection, but plain.

In most instances there are offerings of some kind sculptured in or about the hollow. Four circular loaves are commonly figured. Two of these appear alone on each side of the hollow in *Kar.* 7 and 15, the four together in the hollow in 67, 70, and 80.

A pair of Egyptian water-ewers ☽ is a very common subject, associated with loaves, &c., e.g. in *Kar.* 95, 101, 120, 132. Greek amphorae on stands may take their place, as in 25, or there may be one vase, 30, 99. An unusually broad ewer is seen in 28. Often there is an oval basin or reservoir in the centre, 3, 22, and this is commonly finished with cartouche-like termination at one or both ends, 84, 86 and 79,<sup>1</sup> 116. The water from the amphorae may flow towards the basin or on the loaves, 79,<sup>1</sup> 125.<sup>2</sup> A bouquet of lotus flowers and buds may be added, 4, 125,<sup>2</sup> flat split cakes, 54, 59,<sup>3</sup> a heap of fruit, 125.<sup>2</sup> An amphora in the centre may have a wine-dipper hanging from its mouth, 78,<sup>4</sup> 117, and a cup on the mouth, 32.<sup>5</sup> A stand, more or less pylon-shaped and supporting flat loaves, &c., is seen in 1, 24,<sup>6</sup> 72, 77. The central reservoir may be rectangular, with or without steps down to it for the drawer of water, 50, 114. 136 gives a singularly clumsy version of the water-jars. 128 gives a curious figure, perhaps intended for a broad jar on a stand, but more probably to be connected with the ☽ seen in the channel of the elaborate 78.<sup>4</sup> Perhaps the most interesting examples are those which show Anubis and a goddess<sup>7</sup> making the libation, 78<sup>4</sup> and 96.<sup>8</sup> This is a common subject on the early private altars<sup>9</sup> and the later royal altars<sup>10</sup> from Meroë, but is rare in the Karanôg collection.

The provision of water and wine, bread and flowers, often with a reservoir to draw from, is thus the main conception in the sculptures of these offering tables: and Osirian deities, as amongst the Egyptians, attend to the wants of the Osirian deceased. There does not seem to be any un-Egyptian idea involved. I have not observed any token by which the sex or rank of the deceased can be recognized from the designs.

#### *Stelae.*<sup>11</sup>

Amongst the Karanôg stelae several are adorned with human figures. One of the most remarkable is *Kar.* 112,<sup>12</sup> where the figure is sculptured in full face and in high relief, holding a peculiar sceptre in the right hand, and in the left some object, perhaps intended for a palm-branch. This might represent some god or goddess. Unhappily the inscription is very obscure, but it seems to be funerary and the figure is almost certainly of the deceased person.

All the other figures are painted, not sculptured: of these *Kar.* 2<sup>13</sup> with a man and a woman

<sup>1</sup> *K. C.*, Pl. 15, No. 7087.

<sup>2</sup> *ib.*, Pl. 17, No. 7095.

<sup>3</sup> *ib.*, Pl. 15, No. 7089.

<sup>4</sup> *ib.*, Pl. 20, C. 40164.

<sup>5</sup> *ib.*, Pl. 16, No. 7092.

<sup>6</sup> *ib.*, Pl. 15, No. 7088.

<sup>7</sup> The emblem on the head-dress of the goddess varies and is often obscure. In *Kar.* 78 (*K. C.*, Pl. 20, C. 40164, cf. Pl. 13, No. 7078 from the same grave) it might be intended for ☽ or the like, i.e. Nut the mother of Osiris; the doubtful emblem in *Inscr.* 59, 60 might be the same, or a variety of ☽ or better ☽.

In *Kar.* 96 (*K. C.*, Pl. 17, No. 7097) ☽ for Isis may be intended. In *Meroë* we see Isis wearing ☽

(Pl. LV. 1), Nephthys wearing ☽ (Pl. LVI. 2), a goddess wearing ☽ (Pl. LVI. 3, LVII. 7), who may be Méi, the goddess of truth, associated with Thoth (unless she be the Theban goddess of the West), and a second Anubis (Pl. LV. 1). The offering gods and goddesses in the shrines of the pyramids (see *L. D. V.*, Pl. 19-54) are in great variety, but few are named.

<sup>8</sup> *K. C.*, Pl. 17, No. 7097.

<sup>9</sup> *Meroë*, Pls. LV-LIX.

<sup>10</sup> *Inscr.* 1, Pl. XXXI, Nos. 59, 60.

<sup>11</sup> See *K. C.*, Pls. 11-13 and 18-20, with the plates of the present volume.

<sup>12</sup> *K. C.*, Pl. 11, C. 40265.

<sup>13</sup> *ib.*, Pl. 11, C. 40229.

under a canopy is the most remarkable: 38,<sup>1</sup> 43, 51,<sup>2</sup> 131<sup>3</sup> are further examples. 58 and 85 must have had figures; 107 perhaps represented in a rude way Isis and Anubis with a vase between them and other accessories.

Of plain stelae with inscriptions in horizontal lines, some are round topped, with straight sides, viz. the fine stela *Kar.* 17,<sup>4</sup> with 53, 97, 115<sup>5</sup>; others taper upwards, 14, 92. Another fine stela, 47,<sup>6</sup> is rectangular. Less determinate shapes are 13, 31, 44, 65, 76, 106, 110, 113, 118, 119, 129. A considerable number of tablets unite features of both classes of monuments, horizontal lines of writing with the altar shape or the sculptures of the offering tables. In 108 the altar predominates, a rude outline of an altar being engraved on the face, and four circular loaves outlined below the inscription. In 48 a central reservoir is hollowed and the outline of an altar hammered into the surface. On the rectangular stela 8 two amphorae are outlined. 36 seems to be nothing but a table of offerings without sculpture, and 12, 35, 73, 81,<sup>7</sup> 87, 89,<sup>8</sup> are altar-shaped with horizontal lines of inscription, and might be interpreted either as stelae or tables of offerings. 11,<sup>9</sup> 23,<sup>10</sup> and 61<sup>11</sup> are probably stelae, and in 29, 41,<sup>12</sup> 56, 61,<sup>11</sup> 68 the rectangular slab with its projection is elongated so as to give an entirely distinct character to it. 21, 83, and 102 were stelae, but are too imperfect to be assigned to any group.

The stelae generally have funerary texts of the same class as the altars: but some bear simply the names and descriptions of the deceased, *Kar.* 35, 106, 113, and the fine and long inscription 47.

From Shablûl<sup>13</sup> the altars include one (*Sh.* 1)<sup>14</sup> in which below the offerings two figures, perhaps frogs, perhaps anthropoid divinities, are crouching with a vessel between them, and one, No. 15,<sup>15</sup> with staircases to the reservoir (cf. *Inscr.* II, Pl. XLIV). The mixed altar-stela type is commonest, *Sh.* 3-8, 11, 14, 19. 16<sup>16</sup> and 18<sup>17</sup> are stelae with painted figures.

<sup>1</sup> *K. C.*, Pl. 13, No. 7085.

<sup>2</sup> *ib.*, Pl. 12, No. 7076.

<sup>3</sup> *ib.*, Pl. 12, No. 7086.

<sup>4</sup> *ib.*, Pl. 18, No. 7101.

<sup>5</sup> *ib.*, Pl. 20, No. 7107.

<sup>6</sup> *ib.*, Pl. 19, No. 7103.

<sup>7</sup> *ib.*, Pl. 19, No. 7106.

<sup>8</sup> *ib.*, Pl. 18, No. 7099.

<sup>9</sup> *ib.*, Pl. 18, No. 7102.

<sup>10</sup> *K. C.*, Pl. 19, No. 7105.

<sup>11</sup> *ib.*, Pl. 18, No. 7100.

<sup>12</sup> *ib.*, Pl. 19, No. 7104.

<sup>13</sup> All the Shablûl inscriptions, except *Sh.* 19 here on Pl. 29, are published in *Aréika*, Pls. 32-38.

<sup>14</sup> *Ar.*, Pl. 32.

<sup>15</sup> *ib.*, Pl. 36.

<sup>16</sup> *ib.*, Pl. 37, No. 5116.

<sup>17</sup> *ib.*, Pl. 38, No. 5121.



## CHAPTER II

### THE SCHEME OF THE INSCRIPTIONS

APART from a few cases in which the beginning has been lost, all the inscriptions except seven begin with the same two words  $4\text{||}\text{S}\text{W}\text{13} : 43\text{1}\text{B}$ , in most cases in precisely this form, but sometimes varied. After this commencement, the remainder is less fixed in form, but there are many passages which recur with little variation.

Let us to begin with compare three of the shortest inscriptions in the collection :—

$:\text{S}\text{3}\text{1}\text{S}\text{2} : \text{1}\text{S}\text{3}\text{1}\text{3}\text{S} : \text{S}\text{3}\text{1}\text{S}\text{2} : 4\text{B}\text{1}\text{1}\text{3}\text{S}\text{||}\text{1}\text{S}\text{1} : 4\text{||}\text{S}\text{W}\text{13} : 43\text{1}\text{B}$  *Kar. 2 a*  
 $: \text{1}\text{S}\text{3}\text{W}\text{C}\text{3}\text{S}$   
 $\cdot \cdot \text{3}\text{1}\text{3}\text{S}\text{3}\text{1}\text{S}\text{2} : 4\text{B}\text{1}\text{S}\text{3}\text{1}\text{W}\text{C}\text{S}\text{2} : 4\text{||}\text{S}\text{W}\text{13} : 43\text{1}\text{B}$  *Kar. 2 b*  
 $\text{S}\text{3}\text{1}\text{S}\text{2} \text{1}\text{S}\text{3}\text{1}\text{3}\text{S}\text{3}\text{1}\text{S}\text{2} : 4\text{B}\text{1}\text{1}\text{1}\text{S}\text{C}\text{1}\text{3} : 4\text{||}\text{S}\text{W}\text{13}\text{43}\text{1}\text{B}$  *Kar. 7*  
 $\text{1}\text{S}\text{3}\text{W}\text{C}\text{S}\text{S}$

Here after the initial words we find a group different in each of the three texts, and then a double phrase the halves of which begin with  $\text{1}\text{S}\text{2}$  and  $\text{1}\text{S}\text{3}$  respectively. This phrase is found in a vast majority of the texts, often with a difference of a letter or two, and in other cases more extensively varied.

Presumably the name of the deceased person is recorded somewhere in each inscription. It is evident that the only possible place for the proper name in the above is the third group. And it is precisely here, between the initial words and the  $\text{1}\text{S}\text{2}$  formula, that infinite variety is found in other texts. Often there is a long series of words, which presumably represent the name, titles, and genealogy, or description of the person.

*Kar. 66* and *93* correspond almost precisely to the above three, except for the respective proper names :  $4\text{B}\text{1}\text{1}\text{3}\text{S}\text{1}\text{S}\text{3}\text{3}$  : and  $4\text{B}\text{1}\text{1}\text{3}\text{S}\text{||}\text{1}\text{S}\text{2}$ . In most cases the name can be recognized by the affix  $4\text{B}\text{1}\text{1}\text{3}$ . As might be expected the name differs from text to text, while in the description which follows the name there may be many points of contact.

Another very short inscription, *Kar. 33*, closely corresponds to these, but adds at the end  $\text{||}\text{1}\text{S}\text{3}\text{1}\text{3}\text{1}\text{1}\text{1}\text{1}\text{C}$ . This formula  $\text{1}\text{S}\text{3}\text{1}\text{3} : \text{1}\text{1}\text{1}\text{1}\text{C}$  is seen for instance in the four very short texts *Kar. 31 a, b, 39 a, b*. It usually follows the  $\text{1}\text{S}\text{2}$ ,  $\text{1}\text{S}\text{3}$  formulae, but in *46* it occurs without them. Other terminal formulae can be detected on some examples, and the initial words sometimes recur about them.

The scheme of the inscriptions is thus generally as follows :—

- (1) Initial words (invocation)  $4\text{||}\text{S}\text{W}\text{13} : 43\text{1}\text{B}$ .
- (2) Name and description of person.
- (3) Terminal formulae (benedictions), the first usually beginning  $\text{1}\text{S}\text{2}$ .

These three sections require now to be studied in detail.



## CHAPTER III

### THE INITIAL WORDS OR INVOCATION

WHERE the beginning of the text is preserved :*4||5W13:4318* with its varieties is absent from only five texts out of the 150, namely *Kar.* 47, 53, 106, 113, and *Sh.* 18. To these probably might have been added *Kar.* 80, 112, when perfect, but in *Kar.* 53 it seems only by accident that the two words were not engraved in full after the first had been begun. In 76 the words occur, but are separated by several groups intervening, and in 131 they follow the name (cf. *Inscr.* No. 137).

In a few instances they are repeated later in the texts: most commonly at the end, after the final formulae, viz. in *Kar.* 17, 30, 31 *a, b*, 64, 82, 83, 89, 114; in *Kar.* 88 they occur after the final formulae, but a word of the 'description' follows; in two cases, *Kar.* 8 and 38, they are in the middle between the 'description' and the terminal formulae. Two inscriptions, *Kar.* 30, 72, terminate with *4318* alone.

In punctuated texts :*4||5W13:4318* is usual, but :*4||5W13 4318* is not uncommon; *4||5W13:4318* is rare.

A certain number of variations are to be found in the spelling of each word. For *4318*, isolated spellings *438* and *1318* in the bad texts *Kar.* 74 and 111 may probably be put aside as mere blunders. On the other hand, *4348* occurs so many times, namely in *Kar.* 5, 8, 13, 58, 85, 94, 103, 107, and on two fragments from Karanôg in the Philadelphia Museum<sup>1</sup>—perhaps also in *Kar.* 14, 27, and *Sh.* 13—that it is worth attention. The substitution of the vowel *4* for the vowel *1* is important for the pronunciation even if faulty, and as a matter of fact some of these texts are both good and early. The omission of the second vowel in a good and early text, *Kar.* 110, where we have *348*, is supported by early examples from elsewhere.<sup>2</sup> The pronunciation of this word seems to have been *Wěše*, with a tendency to *Wiše*.

A common variant of the second word is with *52* prefixed (see the Index, s. v.), showing that the pronunciation was *Ašēreyi*. *41* for *4||* frequently occurs, e.g. *Kar.* 103, 130 of better texts. *4||4W13* in *Kar.* 14, 17, 18, 23, 36, 94, 108, 111 is not uncommon, *45W13* is an interesting spelling (see above, p. 13 (4)), *Kar.* 109, 116, 117, 125, *Sh.* 13, 16 (?). Neither *4||5W3* *Kar.* 85, nor *4||4W5352* in the bad text *Kar.* 74, have anything to recommend them, still less has the faulty *4||5W52*, *Kar.* 93.

More important for the meaning than these graphic variants is the fact that the order of the two words is reversed, :*4318 :4||5W13* in the good text *Sh.* 14, showing their grammatical independence, while two good inscriptions, *Kar.* 30, 72, terminate with *4318* alone. In another good text, *Kar.* 76, each of the words introduces a phrase, as follows: *4Wwš58:4W13:45131241Aš58:318*. It will be observed that the terminal *4* is here pushed forward to the end of each phrase, *4W13* evidently representing *5W13* in *4||5W13*. It is the same in the parallel instances, *Inscr.* 85, 129, 133; *Merôï*, 36, for

<sup>1</sup> *a, b* on Pl. 29.

<sup>2</sup> *Merôï*, 25, 28, 34, 42.

all of which see *Inscr.* II, *ad fn.*, and a similar phenomenon is often seen in the phrases belonging to the 'description'.

It is thus evident that 43/8 and 44/19W/392 are equivalent members in the funerary formula, each complete in itself. It must be observed too, that, unlike the words of description and the final formulae, they show no variation of singular, plural, or otherwise, according as the stela commemorates one or more persons. Apparently they are grammatically independent of the other words in the inscriptions, i. e. they are probably in the vocative.

The meaning of these words is easy to establish. 3/8 is common in the texts, and is especially frequent at Philae, the seat of the worship of Isis. There we have 3/8 44/19S/3944Σ, *Inscr.* 101/12, *Wčš Pileq-teli*, evidently meaning 'Isis in Pilaq', i. e. Philae: and there are other phrases both at Philae and in the inscription *Meroë* 7 amply proving that 43/8 is the name of the great goddess.<sup>1</sup>

4W/392 on the other hand is very rare away from the funerary stelae; but it occurs twice in the Philae inscription 101 already quoted, leaving no doubt that it represents Osiris, to whose Egyptian name it has a close resemblance.

There can thus be little doubt that the words are an invocation of Isis and Osiris as the funerary deities. They are perhaps adored together by the deceased on the early stela, *Inscr.* 49, from the pyramid of Tekamizamani, the text of which opens with these same words, but curiously enough no other instance of such a representation is found on Meroitic monuments. But the Osiris legend was strong. It is Anubis and some Osirian goddess who are figured on the altars attending to the wants of the deceased as they do to Osiris himself, and in the pyramid shrines the king is figured as Osiris supported by Isis. In earlier days, according to Herodotus,<sup>2</sup> Dionysus-Osiris was worshipped specially at Meroë; but, except in this formula and in the pyramids, Isis almost completely overshadowed her consort amongst the later Meroites.

The longer invocation in *Kar.* 76 evidently adds epithets to the divine names, but as yet it seems impossible to do more than guess their meaning. In the parallel *Inscr.* 129 *ad fn.*, however, 343/ Mak-lakh is substituted for the name of Osiris. The same name, with an affix for the vocative (?) 44343/ Maklakh(li), occurs in several inscriptions both from Karanôg and elsewhere, and accompanies the names of Osiris and Isis. In *Kar.* 55 and *Sh.* 3, as in *Inscr.* 131, this name follows those of Isis and Osiris at the beginning; in *Inscr.* 130 it precedes the terminal formulac, while in *Kar.* 36 it follows them and ends the inscription. The last two occurrences are exactly parallel to those of Isis or of Isis and Osiris together. As 34 means 'great' (above, p. 100), 'Great Mak (god?)' may be in apposition to the name of Osiris, or may be the name of a distinct divinity in the funerary Isis-Osiris cycle; being apparently widespread it can hardly be the name of the local deity.

Another word occurs like 43/8 and 44343/ at the end of inscriptions and outside the other phrases, namely 44/19SΣ, *Kar.* 68, 44/19S:Σ, *Sh.* 14/12. This, which is found also at Philae,<sup>3</sup> may therefore be the name or appellation of a divinity; and 5/19S, 3/19S (cf. Nubian *tirti*, 'master') may be the same word. Yet another word 24/19 follows the names of Isis and Osiris at the end of the inscription on the stela *Kar.* 131.

<sup>1</sup> See pp. 8, 40.

ii. 29.

<sup>3</sup> *Inscr.* 101-103.

## CHAPTER IV

### THE NAME AND DESCRIPTION OF THE PERSON COMMEMORATED

IT may happen that this section of the inscription consists of a single group, as in *Kar.* 2 *a, b, 7, 33, 39 a, b, 66.* Since it varies from text to text, it cannot be doubted that it is the name of the deceased. It terminates with **48/13** in all these instances except *Kar.* 2 *b* and 7, where **48/4** is the ending.

But the section of the text that lies between the invocation and the **← 5 2** formula may be extensive; on the great stela in the British Museum (*Inscr.* 129) it comprises 55 words. In nearly all cases where there are several words we find amongst them **48/45 3 4 W 1 ←** and **48/45 ← 1 ←** in forms but little varied. The shortest instances with these consist of five words arranged thus:—

A, B, **(48)/45 ← 1 ←**, C, **(48)/45 3 4 W 1 ←**, *Kar.* 4, 14, 16, 24, 31 *a, b, 82, &c.*

where A—terminating with **(48)/13 qé(wi)** or **(48)/4 lé(wi)**—B, and C vary absolutely from inscription to inscription. It seems an obvious conclusion that this is an expression of filiation, 'A son of B and C'.

The same type, but more or less widely expanded with additional groups before and after the key words, is seen throughout the series of inscriptions. The section, however long, on examination falls into a series of phrases, each terminated by a word which ends in either **(48)/13 qé(wi)**, **(48)/4 lé(wi)**, or **(48)← té(wi)**.

#### *The phrase naming the deceased.*

The affix **(48)/13 qéwi** is confined to the name commemorated (the A name), and is a valuable indication of it; although, as has already been pointed out, **48/4 léwi** is often substituted for **qéwi**. It not unfrequently happens that there is more than one A name on a tablet or altar, and sometimes accompanied by a separate filiation. Two or more A names, each marked by **48/13**, occur in *Kar.* 6, 8, 9, 23, 29, &c. The **48** may be dropped, leaving only **13**, *Kar.* 47, 106, 123, 124, 131, but this form is much commoner in inscriptions from other localities. **48513** is an interesting variant in *Kar.* 3, 15 (twice), 35 (twice), 56, 100, &c.; in *Kar.* 74 **4813** is written. The affix **48/13** is marked off as a separate word in *Kar.* 5, *Sh.* 8, 9; and **48:13** is written in *Kar.* 87, *Sh.* 3.

**48/4** is fairly frequent as the affix of the A name: *Kar.* 2 *b, 7, 22, 31 a, b, 34, 38, &c.* **14** without the **48** does not occur in the present collection. When the affix **48/4** is employed, there may often be a difficulty in deciding whether a particular word is a name or descriptive.

This difficulty is increased where there is no affix. The texts *Kar.* 28, 36 *a*, include name and description together in a phrase, the description with the affix following the name. *Kar.* 58 is confused and doubtful, and two instances in which an affix **(48)← téwi** may be suspected for the name, viz. *Kar.* 53, 111, are also obscure.

The expression **48/13 5 1 3 1 ←** containing the A name of *Kar.* 37 is to be treated as a phrase consisting of the name **5 1 3 1 ←**, which recurs as the BB name on the same stela, and the affix **48/13**; so also with **48/13 5 1 4 3 4 4 1** A in *Kar.* 32 = B in *Kar.* 23, &c.



Similarly, the rarer affix 48/4 must be simply cut off to produce the bare proper name: as 48/4—9 3/19 9 9 9 A in *Kar.* 52 of the same form as the B name 9 3/1 (ib.) and 9 3/1 9 9 9 9 B in *Kar.* 130. In each case we have the same ending *éwi* with an intermediate element, in the one case *q*, in the other *l*.

48/13, 489/13 *qéwi*, *qéwi* are evidently only slight phonetic variants of each other, and the dropping of the ending in /13 seems to have no distinctive meaning. On the other hand 48/4 *léwe* contains a different element. Both of these affixes are attached to royal names in bare cartouches on temples at Naga and Meroë, where there is no context to govern them.<sup>1</sup> Their main function must be to complete the phrase with emphasis (see below).

Between the invocation and the 48/13 or 48/4 there is usually only the A name itself; but occasionally one or more groups intervene which prove to be titles or descriptive.<sup>2</sup> /13 is the commonest and is probably the same as the first element in 48/13; III 3/1:9 9 9 9 *Kar.* 56, III 9 9 9 *Kar.* 1, 4 3/3 *Kar.* 105, 106, 44/1 (?), III 9/13 9 9 9 9 III *Kar.* 15, and a few others are found.

#### *The phrases of the Parentage (B and C Names).*

Beside the very short inscriptions enumerated above, there are a few other cases, *Kar.* 15, 58, 87, 100, 111, 126-8, in which the filiation words, the B word 48/49 9 9 9, and the C word 48/49 3 4 9 9 are not to be found, although some of these are long texts. In several others, *Kar.* 3, 27, 30, 51, 71, 74, 107, *Sh.* 3, 4, 11, the B word occurs without the C; but in no instance does the C word occur without the B. The C word normally follows the B word, but in more than twenty instances it precedes, viz. in 1, 20, 21, 34, 44, 55 (first time), 57, 67, 76, 78, 97, 99 (twice), 101, 103, 105, 110, 117, 119, 124, *Sh.* 6.

That the words preceding the filiation words are really names is apparent not only by their varying from text to text. The probabilities are satisfied in various ways. There are a few instances of two monuments appearing to belong to the same person with the same filiation, as the stela *Kar.* 19 and the altar 89, or to brothers as *Kar.* 17 and 23. A B name or a C name may recur as an A name, e.g. the deceased in 19 is the B parent in 20; in each of *Kar.* 37 and 55 a person A is commemorated with full filiation B C, and then appears a second time as B B in the filiation of a second person A A: i.e. parent and child are both commemorated on one stela; and, further, the supposed names are seldom found in the other phrases.

The next point to discover is which of the two filiation words represents the paternal relationship, and which the maternal. On reference to the table it will be seen that the ending *w*, *r*, occurs in the C column in seventeen separate names apart from repetition, but only once in the B column, namely, in the doubtful and somewhat strange little name *w* 9 in *Kar.* 34. In the funerary inscriptions from other localities also, *w* occurs as the termination of C names, but not of B names. The most important example is the royal *w/w* 3/1 9 in *Inscr.* 49. When we find that the names of the princes at Amara and Naga terminate respectively in 9 9 9 9 and 9 9 9 9, and that none of the recognizable names attached to female figures terminate in 9 or *w*, it is quite clear that terminal *w* belongs to names of men, and that C therefore designates fathers, not mothers.

The precedence accorded to the B names therefore belongs to the mother, and proves at least the genealogical importance of woman amongst the Meroites. The corresponding phrases in Egyptian demotic documents 'A son of B, and his mother C', or 'A son of B, born of C', give precedence to the father.

<sup>1</sup> *Inscr.* 5, 17, 55.

<sup>2</sup> That the proper name A is always the last of these groups is assured by the frequency with which

it ends in 9 9, 9 III, which endings seem almost confined to personal names.

*The Parentage on the Mother's side.*

The B word, expressing relationship to the mother, is normally (48)145< ʕ/ ʕ/ tezahelê(wi). In one instance, *Kar.* 74, we seem to see ʕ inserted after ʕ; on the other hand the vowel ʕ is omitted after the < in thirteen instances, and the final 48 in five.<sup>1</sup> 4814ʕ/ʕ/ in *Sh.* 15 must be a mistake. A slightly different spelling is seen in 48145< ʕ/ʕ/ *Kar.* 1, 36, 68, *Sh.* 14 (twice), and a different prefix ʕ/// (common in the texts of Meroë) in *Kar.* 96, see below; while a shorter form, without prefix, is 48145< ʕ/ zahelêwi, *Kar.* 44, 48.

A reduplication of the word is by no means uncommon, occurring as :445< ʕ/ʕ/ 48145< ʕ/ʕ/ *Kar.* 7, 18, 22, 25, 51, 57, 81, 84, *Sh.* 3, 5, 17, or with the terminal 4 dropped in the first word :45< ʕ/ʕ/ *Kar.* 52, 53; the spelling 4814< ʕ/ʕ/ :44< ʕ/ʕ/ occurs in *Kar.* 11, 71, 72, 75, 95, 114; 48145< ʕ/ʕ/ :48145< ʕ/ʕ/ in *Kar.* 62 must be a blunder. *Sh.* 11 ends with ʕ/ 445< ʕ/ʕ/, but may be unfinished. A curious triplication 48145< ʕ/ʕ/ 445< ʕ/ʕ/ 445< ʕ/ʕ/ occurs in *Sh.* 13, and a still more curious quadruplication 48145< ʕ/ʕ/ 445< ʕ/ʕ/ 445< ʕ/ʕ/ 445< ʕ/ʕ/ :45< ʕ/ʕ/ in *Kar.* 96. One might have supposed that these reduplications indicated grandparents and further ancestors: but one cannot suppose in all these cases that a parent was ignored to make way for a grandparent, or a great grandparent; it is evident that the reduplications are genealogically equivalent to the single expression; compare also the parentage of *Kar.* 72 (duplicated on both sides) with that of the brother or sister in *Kar.* 75, which is triplicated for the father. One can only conclude that the reduplication is intended to emphasize the reality of the parentage.<sup>2</sup>

In *Kar.* 29 and 60, each showing two A names with one B and one C name, the form is :48 ʕ/ʕ/ 45< ʕ/ʕ/ :445< ʕ/ʕ/; similarly, under the same circumstances, in *Kar.* 64 :48 ʕ/ʕ/ 45< ʕ/ʕ/ only. This form, substituting *lebkwawi* for *lêwi*, is seen below to be plural (not dual).

A title, or other descriptive word, 4ʕ ʕ ʕ ʕ ʕ seems to precede the mother's name in *Kar.* 28, as in *Inscr.* 131/2: it can hardly be a coincidence that in each of these cases the usual endings of the names commemorated have been omitted. Perhaps a few other titles may be traceable for the mother, but they are certainly rare.

*The Parentage on the Father's side.*

The forms of the C word of relationship run nearly parallel to those of the other. Normally it is :48145 ʕ/4ʕ/ʕ/ *terikelêwi*: the vowel ʕ is never omitted in this word after the ʕ, but 48 is dropped in *Kar.* 12, 38, 82. 48144ʕ/ʕ/ in *Sh.* 13, 14 (C C) must be a blunder. ʕ for ʕ/ is not found, but ʕ/// is not uncommon, *Kar.* 11, 24, 96, 101 (twice).

Reduplications are 48145 ʕ/4ʕ/ʕ/ 445 ʕ/4ʕ/ʕ/ *Kar.* 25, 72, 81, :45 ʕ/4ʕ/ʕ/ 4814 ʕ/4ʕ/ʕ/ 445 ʕ/4ʕ/ʕ/ 445 ʕ/4ʕ/ʕ/ 445 ʕ/4ʕ/ʕ/ *Kar.* 96, :48145 ʕ/4ʕ/ʕ/ 445 ʕ/4ʕ/ʕ/ 445 ʕ/4ʕ/ʕ/ *Kar.* 11. The triplicate :48145 ʕ/4ʕ/ʕ/ :445 ʕ/4ʕ/ʕ/ :445 ʕ/4ʕ/ʕ/ is in *Kar.* 75. 445< ʕ/ʕ/ 48145 ʕ/4ʕ/ʕ/ *Sh.* 16 must be an error. *Kar.* 86 ends curiously with :445 ʕ/4ʕ/ʕ/ ʕ/ʕ/, compare the similar instance under B.

The plural form 48 ʕ/ʕ/ 45< ʕ/ʕ/ ʕ/4ʕ/ʕ/ is found in the same texts (*Kar.* 29, 60, 64) as that of the B word (see above), with the addition of *Kar.* 42, where the B word is in the singular though two A names precede, probably correctly. In *Kar.* 9 after two names the B word again is in the singular, and the C word appears to give the curious blundered (?) form 484414 ʕ/4ʕ/ʕ/ which is certainly not plural. The instance in *Kar.* 45 is too much broken to be of use.

<sup>1</sup> In the writing of the archaic texts *Meroë* 28, 34 the ending /ʕ/ is reduced to ʕ, but would presumably

be read with /.

<sup>2</sup> Compare the repetition in *Kar.* 123 (p. 73).



As might be expected, the C or father's name is not uncommonly preceded by titular groups  $\text{///} \text{𐎧} \text{𐎢} \text{𐎩} : \text{W} / 33$ ,  $\text{///} \text{𐎧} \text{𐎢} \text{𐎩} : 3343$ ,  $3343$ ,  $\text{𐎧} \text{𐎢} \text{𐎩}$ ,  $\text{𐎧} \text{𐎢} \text{𐎩} \text{𐎧} \text{𐎢} \text{𐎩}$ ,  $3343$ , &c.

The agreement of the words of relationship in number with the A names shows that they are in apposition to and descriptive of one or more of them according to circumstances. It may be remarked that there is no sign of any distinction between masculine and feminine in the forms.

*Other Descriptive Phrases.*

That the other phrases ending in  $(48) / 4$  *l'wi* are likewise in apposition to and descriptive of the deceased is similarly proved by their often taking plural forms when there is more than one A name. The instances are—

$(48) / 4 \text{𐎧} \text{𐎢} \text{𐎩} \text{𐎧} \text{𐎢} \text{𐎩} \text{///}$ , pl.  $48 \text{𐎧} \text{𐎢} \text{𐎩} (9) \text{𐎧} \text{𐎢} \text{𐎩} \text{𐎧} \text{𐎢} \text{𐎩} \text{///}$  *Kar.* 23, 29, 60, 64.

$(48) / 4 \text{𐎧} \text{𐎢} \text{𐎩} \text{𐎧} \text{𐎢} \text{𐎩}$ , pl.  $48 \text{𐎧} \text{𐎢} \text{𐎩} \text{𐎧} \text{𐎢} \text{𐎩} \text{𐎧} \text{𐎢} \text{𐎩}$  *Kar.* 29.

$(48) / 448$ , pl.  $48 \text{𐎧} \text{𐎢} \text{𐎩} 448$  *Kar.* 102.

The same may be said of the remainder of the phrases, often intermingled with the above, and ending in  $(48) \text{𐎧}$  *t'wi*—

$48 \text{𐎧} \text{𐎢} \text{𐎩}$  (?) *Kar.* 27, pl.  $48 \text{𐎧} \text{𐎢} \text{𐎩} \text{𐎧} \text{𐎢} \text{𐎩}$  *Kar.* 29, 104.

$48 \text{𐎧} \text{𐎢} \text{𐎩} \text{𐎧} \text{𐎢} \text{𐎩}$  *Kar.* 37, pl.  $48 \text{𐎧} \text{𐎢} \text{𐎩} \text{𐎧} \text{𐎢} \text{𐎩}$  *ib.*

$(48) \text{𐎧} \text{𐎢} \text{𐎩}$ , pl.  $48 \text{𐎧} \text{𐎢} \text{𐎩} \text{𐎧} \text{𐎢} \text{𐎩}$  *Kar.* 67.

$48 \text{𐎧} \text{𐎢} \text{𐎩}$ , pl.  $48 \text{𐎧} \text{𐎢} \text{𐎩} \text{𐎧} \text{𐎢} \text{𐎩}$  *Kar.* 99.

It will be observed that all the plurals of this series are formed by changing the affix  $- / 4$  into  $- \text{𐎧} \text{𐎢} \text{𐎩}$ , and the  $\text{𐎧}$  into  $\text{𐎧} \text{𐎢} \text{𐎩}$ . From this it seems probable that the vowel in  $\text{𐎧}$  is *9*; and from the analogy of the parallel endings  $/ 3$  and  $/ 4$  it is similarly probable that the vowel of  $\text{𐎧}$  is *l*.

If the A name on a stela terminate in  $\text{W}$ ,<sup>1</sup> or if it occurs again in the C column of the table of names, we may be almost sure that a man is commemorated; while if it recurs in the B column or contains the element  $\text{𐎧} \text{𐎢} \text{𐎩}$  (which occurs eleven times in the B column but never in the C column), it must similarly be a woman's name. In the light of these indications the epithets or concluding words of the descriptive phrases are found to fall into three classes, male, female, and common, although a large proportion remain doubtful. The following are the easiest to classify:—

$48 / 4 \text{𐎧} \text{𐎢} \text{𐎩} \text{𐎧} \text{𐎢} \text{𐎩} \text{///}$ , the commonest epithet of all after those of parentage, is applied to a man (name ending in  $\text{W}$ ) in *Kar.* 15, 47, 56, 78, 116, 119, and is associated with the male epithet  $/ \text{W} / \text{W} \text{𐎧}$  in *Kar.* 41. On the other hand, it is given to a woman in *Kar.* 30, 59, 89, 125, and is associated with the female epithet  $48 / 4 \text{𐎧} \text{𐎢} \text{𐎩} \text{///}$  in *Kar.* 61, 90, 124, *Sh.* 6, and with  $\text{𐎧} \text{𐎢} \text{𐎩}$  in *Kar.* 30, 54, 98. It is therefore an epithet applicable to both sexes, and is accordingly frequent in the plural.

$48 / 4 \text{𐎧} \text{𐎢} \text{𐎩} \text{///}$  is applied to women in *Kar.* 9, 19, 30, 32, 54, 89, and is associated with the female epithet  $\text{𐎧} \text{𐎢} \text{𐎩}$  in *Kar.* 54, 90, 101, 124, and there is no instance suggesting that it can be male.

$48 / 4 \text{𐎧} \text{𐎢} \text{𐎩}$  is applied to women in *Kar.* 19, 89, and is associated with the female epithet  $\text{𐎧} \text{𐎢} \text{𐎩}$  in 79, 125, 127, and with  $48 / 4 \text{𐎧} \text{𐎢} \text{𐎩} \text{///}$  in 9; no instances to the contrary.

$48 \text{𐎧} \text{𐎢} \text{𐎩}$  is applied to men in *Kar.* 37, 38, 94 *b*, 103, 128; no instances to the contrary.

<sup>1</sup> See p. 36.

481414 14252 is applied to men in *Kar.* 47, 78, and in 77 is associated with the male epithet 1W1W 2.

48141W1W 2 is applied to a man in *An.* 78, and in the great stela of the British Museum (*Inscr.* 12.), and there are no instances to the contrary.

4844 2 and the allied epithets containing the element 44 2, which is characteristic of female names, are applied to women in *Kar.* 59, 89, 125, and is associated with the female epithet 48141J in *Kar.* 101, 124.

The statistics of these epithets are as follows:—

	Women	Men	Total instances
48145 2 1 7 5 III	3	8	89
48141J III	3		14
481414 3	5		11
481414 1	1		12
484 3 1		2	13
481414 5 1		1	5
484 2 1 1		1	9
484 4W 1 1 3		1	1
484 3 1 1 3		1	1
48141 1 1 5 2		1	1
481414 14252		1	8
48141W1W 2		2	8
484 5 1 1 1 4 2	1		1
484 4 1 2	6		18
481414 14 1 4 1 2	1		7

*The meaning of the Titles and Phrases describing the Deceased.*

It has been already remarked that groups expressing a title or qualification may be found preceding the names A, B, or C. As might be expected, titles are very rare with the names of the mothers (B), but not uncommon with the fathers' (C). With A names they are almost as rare as with B names, but that must be because they are usually added in special descriptive phrases after the parentage. The titles of C names often thus recur on other stelae with the phrase-ending (*I*)*évi*.

The great rarity of titles among females makes it probable that the epithets characteristic of females, viz. 48141J III, 484 44 2, 481414 3, are chiefly of relationship or the like, and mean 'wife', 'beloved', 'mother', 'sister', and it is almost obvious from the examples that 48145 2 1 7 5 III, which abounds in the descriptive texts, and is common to both men and women, is a vague word of relationship such as 'kinsman' or 'friend'.

The following example of the title of a C name recurring in descriptive phrases is instructive:—

(a) 48145 2 4W 14 44 1 1 3 1 3 III 2 1 1 3 3 3 4 3, 'begotten of the III 2 1 1 3 3 3 4 3 Qêqêli' *Kar.* 17.

(b) 484 2 1 1 3 3 3 4 3: . . . . : 481 1 3 W C 1 2 1 4, 'Tenazakhar, the III 2 1 1 3 3 3 4 3' *Kar.* 103.

(c) 48141J III: 1 2 1 1 3 3 3 4 3: . . . . : 481 1 3 5 2 4 7 4 4 1, 'Mali-Takhize, wife (?)<sup>1</sup> of a III 2 1 1 3 3 3 4 3' *Kar.* 32.

<sup>1</sup> For the meaning 'wife' see the notes to *Kar.* 32, 89 in ch. vi below.

Here the ending of the title varies with the context between *s*, *tê*, *ti*. Contrast the following:—

(a) A C name is preceded by the simple title 3343 *Kar.* 6.

(b) A woman is 48<47 3343 *Kar.* 8.

(c) A person is 48/45 7795 III 3343, 'related to a *šllhš*' *Kar.* 70.

Here the terminal 3 is not vocalized, and shows no change in its different situations.

Similar examples are found at Philae, and happily there the meaning of some of them is obvious. The expression 73/8: 15W/13 73/8 144W9Ξ *perite Wêst qêreñ Wêst* is evidently equivalent to the Eg. demotic title *p r t n ʿS p q r n y n ʿS*, 'the Agent of Isis, the *qêreñ* of Isis.' This expression appears in 145 7795 III: 73/8 15W/13 73/8 144W9Ξ, 'kinsman(?) of the Agent of Isis and *qêrañ* of Isis,' *Inscr.* 122, and in III 3/8 15W/13 9 III: 13W 73/7 15133/8 III 3/8 144W9Ξ, 'the *qêreñ* of Isis, the Agent of Isis, the Isis-devotee(?) Mashtaraqye,' *Inscr.* 111. In *Inscr.* 109 the same person is 9 III/13W 73/7 14W 9133/8, 'Mashtaraqye, Isis-devotee(?)' (this shows how a name may be followed in a single phrase by its description, the latter taking the affix), and in *Inscr.* 99 he is <3/8 144W9Ξ: 1139 III: 13W 73/7, 'Mashtaraqye, Agent of Isis.'

The word in the genitive 3/8 follows its governing word 144W9Ξ, and takes the suffix III *s* when followed by the name; and this suffix is changed to 7 *t* when the complex III 3/8 144W9Ξ is governed by the further word following it 48/45 7795 III, and to (48)< *tê(wi)* when it terminates an *ê(wi)* phrase.

It is thus evident that 48< is the ending of an *ê(wi)* phrase of which the last element is in the genitive. 48<3/8 'of Isis', 48<44< III 9Ξ 'of the *pestê*-prince', 48<77 'of Ammon', 48<4W/13 'of the king' occur with many others at Karanôg, but whether all of this form are to be explained in the same way is of course not certain.

The *lêwi* form is also used with these genitive phrases: the *l* then follows the III, as in 48/45 III 3/8, 145 III 477, 48/45 III 4W/13, 48/45 III 47 3, parallel to the *têwi* forms.

48/4/4 is a frequent termination and its meaning can be seen at once from the following examples at Philae:—

*Inscr.* 95 : 4/4 913944Ξ 3/8, 'Isis in Philae', cf. above, p. 8.

*Inscr.* 122/9 : 14/4 III W 3Ξ: 9 77: 14/4 913944Ξ: 39 77, 'masek in Philae, maze in Pakhoras'.

A number of other interpretable instances also show that the ending means 'in' a place.

It has been observed that the plural of *-lêwi* is 48 3 1954, and it is easy to recognize in 1954- the plural of the termination in 4 *l* which is often appended to Meroitic as to Christian Nubian words in a complex. Thus 48/4/4 14292: <39Ξ *Kar.* 78 means '*pestê*-prince in Akiñ', 48/45 34W/4 W 3/7 77 < III 9Ξ *Kar.* 14, 'begotten of the *pestê*-prince Zazêkr', but :48/45 34W/4 44< III 9Ξ *Kar.* 103, 'begotten of the *pestê*-prince', 48/45 7795 III: 4< III 9Ξ *Kar.* 129, 'kinsman of the *pestê*-prince', :4< III 9Ξ 48 3 1954 7795 III *Kar.* 64, 'kinsfolk of the *pestê*-prince', but :1954< III 9Ξ 145 7795 III *Kar.* 17, 'kinsman of *pestê*-princes', and the plural of this occurs in *Kar.* 23 and 29. This plural in 1954 is seen also with many words the singular of which seems not to be reinforced by 4, perhaps for phonetic reasons.

The following form remarkable pairs:—

48<9 14 3 *Kar.* 125, cf. 48<73 (and 48/4/4 3).

48<9 14 III 47 3 *Kar.* 89, cf. 48<47 3 (and 48/45 III 47 3).

48<14W/13 *Kar.* 78, cf. 48<4W/13 *Sh.* 4

<14 77 3/7 77 *Kar.* 41.

If 48<4W/13 means 'of the king' one cannot but suspect that 48<K W/13 means 'of kings', and such a plural meaning is demanded by the context in the first two instances; see the analyses of the inscriptions in question in Ch. VI.

There are certain descriptive words and phrases which occur especially at the end of inscriptions, often separated from the rest by the terminal formulae. These are:—

(48)/4/4) final in *Kar.* 11σ<sup>7</sup>, 21σ<sup>7</sup>, 27, 52, 73, 88.

:48:14/4) 4/λϞϞ *Kar.* 84.

48<W)14) final in *Kar.* 71, 75.

:48 3/4-W)4) *Kar.* 99.

48/4/4 λ/4: III W)14) *Sh.* 6 ♀, perhaps 'good (?) of . . . in Teñ'.

48<W)14):48/4/4)4) *Kar.* 72, perhaps 'well-born, and good of . . .'.

These are all brief and comprise the same elements /4), W). From their frequent occurrence and peculiar position they may well be general phrases of commendation or regret, suitable to funerary monuments, like the ⚡ of ancient Egypt, or ἄωρε χρηστέ of the Jewish monuments.<sup>1</sup> Descriptive phrases of the ordinary type but similarly separated from the rest by the terminal formulae in *Kar.* 25, 67, 98, 123, 124, 127, are no doubt on a different footing.

The phrases descriptive of the deceased are all shown in the sequel, indexed in one table by the last words, and in the other by the initial words. As some consist of a single word, and the bulk of them of two words only, these two tables are sufficient to make reference easy in most cases. Certain words that precede the names, probably as titles, are also indexed along with the phrases, since they are evidently to be connected with them: these, however, are without the characteristic phrase-endings because they belong to the A, B, or C phrases respectively.

In the list of epithets of the deceased, it is noted when they are attached to the name of a man σ<sup>7</sup>, or woman ♀.

<sup>1</sup> /4) mlê is very common both independently and in composition. A meaning such as 'good',

'great', 'strong', 'plentiful' would seem to suit the occurrences.



## CHAPTER V

### THE TERMINAL FORMULAE OR BENEDICTIONS

THE formulae which are here designated as 'terminal', occurring as they do at the end of the inscriptions in the great majority of cases, are those which normally end in  $\leftarrow 53$ ,  $\leftarrow 52$  and the like; whatever the endings are, they are readily distinguished from the descriptive phrases and invocations which occasionally accompany or follow them. The principal formulae are five in number:—

- |              |                                      |           |
|--------------|--------------------------------------|-----------|
| A. beginning | $3/3\xi:53/:\leftarrow 52$           |           |
| B. „         | $w\leftarrow 3\xi:53/:\leftarrow 52$ |           |
| C. „         | $4/3(\xi):4/4/ \leftarrow$           |           |
| D. „         | $434\leftarrow$                      | } et sim. |
|              | $4433$                               |           |
| E. „         | $54/2:452/2/1/1/2$                   |           |

Five others, F–J, are traceable in one or more instances:—

- |              |                      |
|--------------|----------------------|
| F. beginning | $:w3$                |
| G. „         | $:c\leftarrow 52$    |
| H. „         | $:48/4/ \leftarrow$  |
| I. „         | $:4843$              |
| J. „         | $:1\xi\leftarrow 52$ |

There is beside these a variable text which I term the 'stele-text', since it appears to have occupied the whole of two tablets from Meroë. In the Karanôg inscriptions it is found only once (*Kar.* 41), and that as an addition to an ordinary inscription upon a stela.

In the entire series of inscriptions from Karanôg and Shablûl there are not twenty in which one or more of the terminal formulae do not occur, and repetition of them with different A names on one monument is not uncommon. They are absent from *Kar.* 19, 26, 32, 35, 41 (see above, stele-text), 44, 47, 49, 56, 74, 85, 86, 106, 112, 113, 129, *Sh.* 11, 18, perhaps also *Kar.* 102; some of these exceptional texts are very brief, containing merely the name or name and parentage, but most begin with the invocation, and some are long, such as *Kar.* 47, which lacks the invocation, and consists entirely of the description of the deceased. Except a doubtful one in *Kar.* 53, where the first line was left unfinished, there is no case of the occurrence of the formulae without the invocation.

The formulae may be followed by an invocation (see p. 33), or the words  $48/4/4/$ ,  $48\leftarrow w/4/$  (see p. 41), or by other descriptive phrases, *Kar.* 25, 67. In four inscriptions the terminal formulae are in a position which quite belies their name; in *Kar.* 98, A B C follow the parentage, separating it from the rest of the description, while in *Kar.* 123 this position of parentage and other description is precisely reversed; in *Kar.* 124, 127 terminal formulae follow the name directly, preceding all the description; in 127, which seems confused, C D A B follow the name, and another form of C is written at the end of all.



*Terminal Formula A.*

This is the commonest and almost invariably the first of the formulae, and occurs over 120 times. In *Kar.* 2 *b*, 15, 60, and 108 it stands alone. It is normally followed by the closely parallel B, but in a few instances the order is reversed, BA *Kar.* 48, 110, BAC *Kar.* 100, 132, *Sh.* 4, BACJ *Sh.* 19, CBA *Kar.* 68, or it is followed by one of the others, AC *Kar.* 16, 99 *a*, 115, ACG *Kar.* 14, AFG *Kar.* 111, AH *Kar.* 99 *b*, or even preceded by them, CDA B *Kar.* 127, FA *Kar.* 126.

1	↵ 5 3 4 3 1 5 3 1 ↵ 5 2	39 <i>a</i>	↵ 3 1 3 5 5 3 1 ↵ 5 2
2	: ↵ 5 3 1 3 5 : 5 3 1 ↵ 5 2	39 <i>b</i>	↵ 3 1 3 5 : 5 3 1 <sup>sic</sup> 5 2
3	3 1 3 5 5 2 ↵ 5 2	40	↵ 3 1 3 5 : 5 3 1 ↵ 5 2
4	↵ 5 3 5 3 1 3 5 5 3 1 ↵ 5 2	42	↵ 5 3 5 2 1 5 3 1 3 5 5 3 1 ↵ 5 2
5	3 4 1 1 5 3 1 * ↵ 5 2	43	↵ 5 3 1 1 4 1 1 .. 1 ↵ 5 2
6	↵ 5 3 5 2 1 5 3 1 3 5 5 3 1 ↵ 5 2	45	↵ 2 1 3 5 5 3 1 ↵ 5 2
7	↵ 5 3 1 3 5 5 3 1 ↵ 5 2	48	↵ 3 4 3 4 5 : 5 2 ↵ 5 2
8 <i>a</i>	↵ 3 4 3 4 5 : 5 3 1 ↵ 5 2	50	: ↵ 3 4 3 5 : 5 3 1 ↵ 5 2
8 <i>b</i>	↵ 3 4 3 4 5 : 5 3 1 ↵ 5 2	51	↵ 5 3 1 3 5 5 3 1 ↵ 5 2
9	: ↵ 5 3 1 3 5 : 5 3 1 ↵ 5 2	52	↵ 5 3 5 3 1 3 5 : 5 3 1 ↵ 5 2
10	: ↵ 5 3 5 3 1 3 5 5 3 1 ↵ 5 2	53	↵ 5 3 5 3 4 1 1 5 3 1 ↵ 5 2
11	↵ 5 3 5 3 1 3 5 5 3 1 ↵ 5 2	54	↵ 5 3 1 3 1 5 5 3 1 ↵ 5 2
12	: 3 1 3 4 5 : 5 2 ↵ 5 2	55	↵ 5 3 5 2 1 5 3 4 3 5 : 5 3 1 ↵ 5 2
13	↵ 3 4 3 4 5 : 5 3 1 ↵ 5 2	57	↵ 5 3 5 3 4 3 5 5 3 1 ↵ 5 2
14	↵ : 3 1 3 5 : 5 3 1 : ↵ 5 2	58	: ↵ 3 4 3 4 5 : 5 3 1 ↵ 5 2
15	1 1 1 5 3 5 2 1 5 3 1 3 5 5 3 1 ↵ 5 2	59	↵ 5 3 5 3 1 3 5 : 5 3 1 ↵ 5 2
16	: ↵ 5 3 5 3 1 3 5 : 5 3 1 ↵ 5 2	60	↵ 3 1 3 5 3 1 ↵ 5 2
17	↵ 5 3 5 3 4 3 5 : 5 3 1 ↵ 5 2	61	: 1 1 1 5 3 5 3 4 3 5 : 5 3 1 ↵ 5 2
18	↵ 3 4 1 1 : 5 3 1 ↵ 5 2	62	: ↵ 3 1 3 5 : 5 3 1 ↵ 5 2
21	↵ 5 3 5 3 1 3 5 : 5 3 1 ↵ 5 2	63	↵ 3 4 3 5 5 3 1 ↵ 5 2
22	: ↵ 5 3 1 3 5 : 5 2 ↵ 5 2 *	64 <i>a</i>	↵ 2 1 5 3 1 3 5 5 3 [ ] ↵ 5 2
23	1 1 1 5 3 5 2 1 5 3 1 3 4 1 5 2 ↵ 5 2	64 <i>b</i>	↵ 3 1 3 5 : 5 3 1 ↵ 5 2
24	: ↵ 3 1 3 5 : 5 3 1 ↵ 5 2	65	↵ 5 3 5 3 1 3 5 5 2 3 ↵ 5 2
25	↵ 3 4 3 5 5 3 1 ↵ 5 2	66	↵ 5 3 5 3 4 3 5 : 5 3 1 ↵ 5 2
27	↵ 3 4 3 5 : 5 3 1 ↵ 5 2	67	↵ 2 1 3 4 3 5 5 3 1 ↵ 5 2
28	↵ 5 3 5 2 1 5 3 1 3 5 .. 1 ↵ 5 2	68	3 1 3 5 5 3 ↵ 5 2
29	↵ 5 3 5 2 1 5 3 1 3 5 : 5 3 1 ↵ 5 2	69	: 3 1 3 5 : 5 3 1 ↵ 5 2
31 <i>a</i>	↵ 5 3 5 3 1 3 5 : 5 3 1 ↵ 5 2	70	: ↵ 3 4 3 5 : 5 3 1 ↵ 5 2
31 <i>b</i>	(as the last)	71	↵ 3 1 3 5 : 5 1 3 ↵ 5 2
33	↵ 3 1 3 5 : 5 3 1 : ↵ 5 2	72	↵ 2 1 3 5 : 5 3 1 ↵ 5 2
34	↵ 3 1 3 4 5 : 5 3 1 ↵ 5 2	73	↵ 5 3 5 3 1 3 5 : 5 3 1 ↵ 5 2
36	↵ 3 1 3 4 5 : 5 3 1 ↵ 5 2	75	↵ 3 1 3 5 5 3 1 ↵ 5 2
37	↵ 2 1 5 3 4 3 5 5 3 1 ↵ 5 2	76	↵ 5 3 5 3 1 3 5 : 5 3 1 : ↵ 5 2
38	↵ 3 4 3 4 5 5 3 1 ↵ 5 2		

77	14 3 ̄: 5 3 1 ̄ 5 2	115	14 5 2 5 3 1 3 4 ̄: 5 3: 5 2
78	: 14 5 3 4 3 ̄: 5 3 1 ̄ 5 2	116	14 3 4 3 ̄: 5 3 1 ̄: 5 2
79	14 3 4 3 ̄: 5 3 1 ̄ 5 2	117	: 3 4 3 ̄: 5 3 1 ̄ 5 2
81	14 5 2 5 3 1 3 4 ̄ 5 3 1 ̄ 5 2	118	14 3 4 3 ̄: 5 3 1 ̄: 5 2
82	14 3 1 3 ̄ 5 3 1 ̄ 5 2	119	14 3 4 3 ̄ 5 3 1 ̄ 5 2
83	14 3 1 3 ̄ 5 3 1 ̄ [ 5 2	120	14 3 4 3 ̄ 5 3 1 ̄: 5 2
84	: III 5 2 5 3 ̄ 5 2 1 ̄: 5 2	122	14 3 4 3 ̄: 1 3 1 ̄ 5 2
87	14 5 2 5 3 1 3 ̄: 5 3 1 ̄: 5 2	124	14 3 ̄: 1 2 1 ̄ 5 2
88	14 5 3 1 3 ̄: 5 3 1 ̄ 5 2	125	14 3 4 8 ̄: 5 3 1 ̄ 5 2
89	14 5 2 5 3 1 3 ̄: 5 3 1 ̄ 5 2	126	1 (14 3 ?) 1 3 ̄ 1 4 1 ̄ 5 2
90	14 3 4 3 ̄: 5 3 1 ̄: 5 2	127	14 3 4 3 4 ̄: 5 3 1 ̄ 5 2
91	14 5 2: 5 3 1 3 ̄: 5 3 1 ̄ 5 2	128	14 3 4 3 ̄ 5 3 1 ̄ 5 2
92	14 3 1 3 ̄ 5 3 1 ̄ 5 2	130	14 3 4 3 ̄: 5 3 1 ̄ 5 2
93	14 5 3 1 3 ̄: 5 3 1 ̄ 5 2	132	14 3 4 3 4 ̄: 5 3 1 ̄: 5 2
94 a	14 3 1 3 4 ̄: 5 3 1 ̄: 5 2		
94 b	14 3 4 3 ̄ 5 3 1 ̄ 5 2		
96	14 3 4 3 ̄: 5 3 1 ̄ 5 2	Sh. 1	5 3 1 3 ̄ 5 3 1 ̄ 5 2
97	14 5 2 5 3 4 3 ̄: 5 3 1 ̄: 5 2	Sh. 2	: 3 1 3 [4] ̄ 5 3 1 ̄ 5 2
98	: 14 3 1 3 ̄: 3 1 ̄ 5 2	Sh. 3	14 5 2 5 3 1 3 ̄: 5 3 1 ̄ 5 2
99 a	14 3 1 5 3 1 3 ̄: 5 3 1 ̄ 5 2	Sh. 4	] 5 2 5 3 4 3 ̄ 5 3 1 ̄ 5 2
99 b	14 2 5 3 1 3 ̄: 5 3 1 ̄ 5 2	Sh. 5	III 5 2 5 3 4 3 ̄ 5 3 1 ̄ 5 2
100	14 3 4 3 4 ̄: 1 3 1 ̄ 5 2	Sh. 6	: 14 5 2 5 3 4 3 ̄: 5 3 1 ̄: 5 2
101	14 3 4 3 4 ̄ 5 3 1 ̄ 5 2	Sh. 7	14 5 2 5 3 4 3 ̄: 5 3 1 ̄ 5 2
103	14 3 1 3 ̄ 5 3 1 ̄ 5 2	Sh. 8	14 5 2 5 3 4 3 ̄: 5 3 1 ̄ 5 2
104	14 5 2 1 5 3 1 3 ̄ 5 [ ]	Sh. 9	14 3 4 3 ̄ 5 3 1 ̄ 5 2
105	14 3 4 3 ̄ 5 3 1 ̄: 5 2	Sh. 10	14 5 2 5 3 4 3 ̄ 5 3 1 ̄ 5 2
107	14 3 4 3 4 ̄: 5 3 1 ̄ 5 III	Sh. 12	14 2 1 5 3 4 3 ̄ 5 3 1 ̄ 5 2
108	14 3 1 3 4 ̄ 5 3 1 ̄ 5 2	Sh. 13	14 5 2 5 3 4 3 ̄ 5 3 1 ̄ 5 2
109	3 1 3 ̄ 3 1 ̄ 5 2	Sh. 14	: 1 5 3 1 3 ̄: 5 3 ̄ 5 2
110	3 4 3 4 ̄: 5 3 1 ̄: 5 2	Sh. 15	14 5 2 5 3 4 3 ̄ 5 3 1 ̄ 5 2
111	14 3 ̄ 2 1 ̄ 5 2	Sh. 16	3 1 3 ̄: 5 3 1 ̄ 5 2
114	14 5 2 5 3 1 3 4 ̄: 5 3 1 ̄: 5 2	Sh. 19	III 5 2 5 3 4 3 ̄ 5 3 1 ̄ 5 2

The first word 5 2 scarcely varies at all. In *Kar.* 107 5 III takes its place, and is probably justifiable. Bad writings in *Kar.* 22, 99 b, and *Sh.* 2, resemble *w 3*, *1 5 2*, and *5 2* respectively, but may be summarily dismissed.

The meaning of the word is fairly certain. It heads all the inscriptions of the Nile figures at Naga, where they are represented pouring water from a vase in each hand. At Philae III 44 5 2 3 1 3 4 ̄ (Inscr. 97) is the demotic *p nr-mš* (ⲡⲛⲣⲙⲥ) *n p mwo*, 'the strategus of the water'. Thus 5 2 *atē* must be 'water'; in Nubian *essi*, in Christian Nubian *sci*<sup>2</sup> in the Kordofan Nuba dialects *oto*, &c.<sup>3</sup>

<sup>1</sup> See p. 74.

<sup>2</sup> Menas, fol. 5<sup>a</sup>, l. 9.

<sup>3</sup> LEPSIUS, *Nub. Gramm.*, p. lxxviii.

This word is separated from the next by  $\cdot$  only in twenty-four cases, *Kar.* 14, 15, 33, 48, 52-5, 60, 76, 84, 87, 90, 94*a*, 97, 105, 110, 114-16, 118, 120, 132, *Sh.* 6.

The second word is  $\text{S}\text{J}$ , perhaps with consonants transposed  $\text{S}\text{J}\text{J}$  in *Kar.* 71, *Sh.* 3,  $\text{J}\text{J}$  in *Kar.* 60, 98, 109,  $\text{J}\text{J}\text{J}$  in *Kar.* 100, 122. The writing with  $\text{C}$  is not rare,  $\text{S}\text{C}\text{J}$  *Kar.* 3, 12, 22, 23, 48, 65, 84; cf. the corrected *Sh.* 1,  $\text{C}\text{J}$  *Kar.* 111,  $\text{J}\text{C}\text{J}$  *Kar.* 124.  $\text{S}\text{J}$  alone is written in *Kar.* 68, *Sh.* 14, and (preceded by  $\cdot$ ) in *Kar.* 115.

$\text{J}\text{J}\text{J}$  *mlê* replaces  $\text{S}\text{J}\text{J}$  *mlê* in *Kar.* 126.

Most of these variants, including  $\text{S}\text{C}\text{J}$ ,  $\text{S}\text{J}$ , and  $\text{J}\text{J}\text{J}$ , recur in the formula B. In punctuated texts this word is usually separated from the next.

The third word is exceedingly variable, through more or less vocalization and the addition of affixes.

The root is  $\text{J}\text{J}$ , variant  $\text{J}\text{V}$ ; or rarely another root  $\text{J}\text{J}\text{J}$  is used.  $\text{J}\text{J}\text{J}$  alone may occur in the peculiar *Kar.* 126.

(a)  $\text{C}$  is added to the root in  $\text{C}\text{J}\text{J}$  *Kar.* 77, 111, 124, plural (with more than one A name)  $\text{C}\text{C}\text{J}\text{J}\text{J}$  *Kar.* 45, see below.

(b) With  $\text{J}$  added to the root we have  $\text{J}\text{J}\text{J}$  *Kar.* 3, 68, 69, 109, *Sh.* 16; more fully vocalized  $\text{J}\text{J}\text{J}\text{J}$  *Kar.* 12, *Sh.* 2 (?),  $\text{J}\text{J}\text{J}\text{J}$  *Kar.* 117,  $\text{J}\text{J}\text{J}\text{J}\text{J}$  *Kar.* 110,  $\text{S}\text{J}\text{J}\text{J}\text{J}$  *Sh.* 1. Substituting *yi* for *piš* we have  $\text{J}\text{J}\text{J}\text{J}$  *Kar.* 5. Plural form<sup>1</sup> (used when there is more than one A name)  $\text{C}\text{C}\text{J}\text{J}\text{J}\text{J}$  *Sh.* 14.

(c) Adding  $\text{C}$  to (b).  $\text{C}\text{J}\text{J}\text{J}$  is common, *Kar.* 14 ( $\text{C}\text{J}\text{J}$ ), 24, 33, 39*a*, *b*, 40, 60, 62, 64*b*, 71, 75, 82, 83, 92, 98, 103, 126 (?), or vocalized  $\text{C}\text{J}\text{J}\text{J}\text{J}$  *Kar.* 25, 27, 50, 63, 70, 79, 90, 94*b*, 96, 105, 116, 118-20, 122, 128, 130, *Sh.* 9;  $\text{C}\text{J}\text{J}\text{J}\text{J}\text{J}$  *Kar.* 34, 36, 94*a*, 108;  $\text{C}\text{J}\text{J}\text{J}\text{J}\text{J}$  *Kar.* 8*a*, *b*, 13, 38, 48, 58, 100, 101, 107, 127, 132;  $\text{C}\text{S}\text{J}\text{J}\text{J}\text{J}$  *Kar.* 7, 9, 88, 93;  $\text{C}\text{S}\text{J}\text{J}\text{J}\text{J}$  *Kar.* 78; *pšēhte*, *pših̄te*, *pših̄te* thus seem to be the commonest vocalizations.  $\text{C}$  is substituted for  $\text{C}$  in  $\text{C}\text{S}\text{J}\text{J}\text{J}\text{J}$  *Kar.* 22, 51, and in  $\text{C}\text{S}\text{J}\text{J}\text{J}\text{V}$  *Kar.* 1. Of consonantal variants we have  $\text{C}$  for  $\text{J}$  in  $\text{C}\text{C}\text{J}\text{J}\text{J}$  *Kar.* 72,  $\text{V}$  for  $\text{J}$  in  $\text{C}\text{S}\text{J}\text{J}\text{J}\text{V}$  *Kar.* 1.

The element  $\text{J}\text{J}\text{J}$  is substituted for  $\text{J}\text{J}$  in  $\text{C}\text{J}\text{J}\text{J}\text{J}$  *Kar.* 18.

Plural forms<sup>1</sup> (used when there is more than one A name) are formed by inserting  $\text{C}\text{V}$  (with the interesting variant  $\text{J}\text{V}$  in *Kar.* 99*a*) before the  $\text{C}$ .  $\text{C}\text{C}\text{V}\text{S}\text{J}\text{J}\text{J}\text{J}$  *Kar.* 37, *Sh.* 12,  $\text{C}\text{C}\text{V}\text{J}\text{J}\text{J}\text{J}$  *Kar.* 67,  $\text{C}\text{C}\text{V}\text{S}\text{J}\text{J}\text{J}\text{J}$  *Kar.* 64*a*,  $\text{C}\text{J}\text{V}\text{S}\text{J}\text{J}\text{J}\text{J}$  *Kar.* 99*a*.

(d) A rare type adds  $\text{C}\text{S}$  or  $\text{J}\text{J}\text{S}$  to the root:  $\text{C}\text{S}\text{J}\text{J}\text{J}\text{J}$  *Kar.* 2,  $\text{J}\text{J}\text{S}\text{J}\text{J}\text{J}\text{J}$  *Kar.* 84, with  $\text{V}$  for  $\text{J}$ .  $\text{C}\text{S}\text{J}\text{J}\text{J}\text{V}$  *Kar.* 54.

(e)  $\text{C}\text{S}\text{J}$  ( $\text{J}\text{J}\text{S}\text{J}$ ) added to (b) is very common:  $\text{C}\text{S}\text{J}\text{J}\text{J}\text{J}\text{J}$  *Kar.* 4, 10, 11, 16, 21, 31*a*, *b*, 52, 59, 65, 73, 76, 87, 89, 91, 99*b*, *Sh.* 3 (*Kar.* 91 writes  $\text{C}\text{S}\text{J}$ );  $\text{C}\text{S}\text{J}\text{J}\text{J}\text{J}\text{J}\text{J}$  *Kar.* 17, 57, 66, 97 (?), the favourite form at Shablûl, *Sh.* 4, 6-8, 10, 13, 15;  $\text{C}\text{S}\text{J}\text{J}\text{J}\text{J}\text{J}\text{J}\text{J}$  *Kar.* 81, 114, 115;  $\text{J}\text{J}\text{S}\text{J}\text{J}\text{J}\text{J}\text{J}\text{J}$  *Kar.* 61, *Sh.* 5, 19;  $\text{C}\text{S}\text{J}\text{J}\text{J}\text{J}\text{J}\text{J}\text{J}$  *Kar.* 53. The commonest plural is  $\text{C}\text{S}\text{J}\text{J}\text{S}\text{C}\text{V}\text{S}\text{J}\text{J}\text{J}\text{J}$  *Kar.* 6, 28, 29, 42, 55 ( $\text{J}\text{J}\text{J}$ );  $\text{J}\text{J}\text{S}\text{J}\text{J}\text{S}\text{C}\text{V}\text{S}\text{J}\text{J}\text{J}\text{J}$  *Kar.* 15;  $\text{J}\text{J}\text{S}\text{J}\text{J}\text{S}\text{C}\text{V}\text{S}\text{J}\text{J}\text{J}\text{J}\text{V}$  *Kar.* 23;  $\text{C}\text{S}\text{J}\text{J}\text{V}\text{S}\text{J}\text{J}\text{J}\text{J}$  is in the exceptional text *Kar.* 104. *Kar.* 43 gives doubtfully  $\text{C}\text{S}\text{J}\text{J}\text{J}\text{J}\text{J}\text{J}$ .

In *Kar.* 125 we have  $\text{C}\text{J}\text{J}\text{J}\text{J}$ . This and some instances that look like  $\text{C}\text{J}\text{J}$  rather than  $\text{C}\text{J}\text{J}$ , noted above under (a), suggest that  $\text{J}$  without  $\text{J}$  may be the initial element.

<sup>1</sup> See above, p. 25, a collection of plural forms in the various types of formulae.





48	14 3 1 43 4 5 : 5 3 1 : 5 2	94 a	: W C 43 4 5 : 5 3 1 5 2
50	14 3 W C 43 5 : 5 3 1 5 2	94 b	14 3 43 5 5 3 1 5 2
51	4 W C 43 5 5 3 1 5 2	95	14 5 3 W C 3 5 : 1 4 3 5 2
52	14 5 3 W C 3 5 : 5 3 1 5 2	96	14 5 3 W C 43 5 5 : 5 3 1 5 2
53	14 5 3 W C 4 11 : 5 3 1 5 2	97	14 5 3 W C : 43 5 5 3 1 5 2
54	C 43 1 5 3 1 5 2	98	14 5 3 W C 3 5 : 3 1 5 2
55	14 5 3 5 C 1 W C 43 5 : 5 C 1 5 2	100	14 3 W C 43 4 5 5 C 1 5 2
57	14 5 3 W C 43 5 5 3 1 5 2	101	14 5 3 W C 4 11 5 3 1 5 2
58	W C 43 4 5 5 3 1 5 2	103	W C 43 5 : 5 3 1 : 5 2
59	14 5 3 W C 3 5 : 5 3 1 5 2	104	(14 ?) 5 3 1 W C 43 5 5 3 1 5 2
61	111 5 3 W C 43 5 : 5 3 1 5 2	105	14 3 W C 43 5 5 3 1 5 2
62	14 3 W C 3 5 5 3 1 5 2	107	W C 43 4 5 : 5 3 1 5 2
63	14 5 3 W C 43 5 5 3 1 5 2	109	: W C 43 5 : 5 3 1 : 5 2
64 a	14 C 1 W C 3 5 5 3 1 : 5 2	110	(sic) : 5 3 1 5 2 <sup>1</sup>
64 b	14 5 3 W C 3 5 5 3 1 : 5 2	114	14 5 3 W C 43 4 5 5 3 1 5 2
65	14 5 3 W C 43 5 5 C 1 5 2	116	14 3 W C 43 5 : 5 3 1 : 5 2
66	14 5 3 W C 3 5 : 5 3 1 5 (5) 2	117	14 3 W C 3 5 5 C 1 5 2
67	14 C 1 W C 43 5 5 3 : 1 5 2 <sup>sic</sup>	118	14 3 W C 43 5 : 5 3 1 : 5 2
68	3 1 3 5 5 3 1 5 2	119	14 3 W C 43 5 5 3 1 : 5 2
69	: W C 43 5 5 3 1 5 2	120	14 3 W C 43 5 : 5 3 1 : 5 2
70	14 5 3 W C 5 11 : 5 3 1 5 2	122	: W C 43 5 5 3 1 5 2
71	14 5 3 W C 3 5 5 3 1 5 2	124	14 3 W C 43 5 : 5 3 1 : 5 2
72	14 5 3 W C 3 5 : 5 3 1 5 2	125	14 3 W C 43 5 : 5 3 1 5 2
73	14 5 3 W C 3 5 : 5 3 1 5 2	127	14 3 W C 43 4 5 5 3 1 5 2
75	14 5 3 W C 3 5 : 5 3 1 5 2	128	14 5 3 W C 43 5 : 5 3 1 5 2
76	14 5 3 W C 43 5 5 3 1 : 5 2	130	14 3 W C . 5 : 5 3 1 5 2 <sup>sic</sup>
77	14 5 3 W C 3 5 5 3 1 5 2	132	14 3 W C 43 4 5 : 5 3 1 : 5 2
78	14 3 W C 3 5 : 5 3 1 5 2	Sh. 1	4 W C 43 5 : 5 C 1 5 2
79	14 3 W C 43 5 : 5 3 1 5 2	Sh. 2	: W C [3] 5 5 3 1 5 2
81	5 3 4 5 : 3 1 5 2	Sh. 3	3 W C 43 5 : 5 3 1 5 2
82 a	(sic) . . . 1 3 5 5 3 1 5 5 [2]	Sh. 4	14 5 3 W C 43 5 5 3 1 5 2
82 b	14 5 3 W C 3 5 5 3 1 5 2	Sh. 5	111 5 3 W C 43 5 5 3 1 5 2
83	[14] 5 3 W C 43 5 : [5 3 1] : 5 2	Sh. 6	14 5 3 W C 43 5 : 5 3 1 5 2
84	111 3 W C 3 5 5 3 1 5 2	Sh. 7	14 5 3 W C 43 5 : 5 3 1 5 2
87	14 5 3 W C 3 5 : 5 3 1 5 2	Sh. 8	14 5 3 W C . . 5 : 5 3 1 5 2
88	14 [5] 3 W C 3 5 5 3 1 : 5 2	Sh. 9	14 3 C 3 5 1 4 1 [5] 5 2
89	14 5 3 W C 43 5 : 5 3 1 5 2	Sh. 10	14 5 3 111 W C 43 5 5 3 1 5 2
90	14 3 W C 43 5 : 5 3 1 : 5 2	Sh. 12	(14 ?) C 1 W C 43 5 5 3 1 5 2
91	14 5 3 W C 3 5 5 3 1 5 2	Sh. 13	: 5 3 W C 43 4 5 5 3 1 5 2
92	: W C 43 5 5 3 1 5 : 5 3 5 2 <sup>sic</sup>	Sh. 14	: 1 W C 43 5 : 5 3 1 5 2
93	14 5 3 C 5 : 5 3 1 5 2	Sh. 15	14 5 3 W C 43 5 : 5 3 1 5 2
		Sh. 16	W C 3 5 5 C 1 5 2
		Sh. 19	111 5 3 W C 43 5 : 5 3 1 5 2

This is followed by A complete : perhaps it was intended to combine the two formulae in one.



The first word  $\text{𐎧𐎢𐎰}$  is written  $\text{𐎧𐎢}$  *Kar.* 66, and  $\text{𐎧𐎢𐎰}$  (?) *Kar.* 91, which are mere blunders. It is separated by  $\cdot$  from the next in about twenty cases.

The second word  $\text{𐎧𐎢𐎰}$  is identical with that in A and shows the same variations.

$\text{𐎧𐎢}$  in *Kar.* 81, 98,  $\text{𐎧𐎢}$  *Kar.* 3, 22, 23, 34, 36, 38, 48, 55, 65, 100, 117, *Sh.* 1, 16.  $\text{𐎧𐎢𐎰}$   $\text{𐎧𐎢𐎰}$  is written in *Kar.* 67,  $\cdot\text{𐎧𐎢𐎰}$  in *Kar.* 92.  $\text{𐎧𐎢}$  is substituted in *Kar.* 95 and apparently in *Sh.* 9.

The third word is as variable as the corresponding word in the A formula. As in A, too, the root is  $\text{𐎧𐎢}$ , variant  $\text{𐎧𐎢}$ , for which  $\text{𐎧𐎢}$  is sometimes substituted.

(a) The shortest forms are  $\text{𐎧𐎢}$  *Kar.* 54,  $\text{𐎧𐎢}$  *Kar.* 5, corresponding to  $\cdot\text{𐎧𐎢}$  which is not yet found.

(b) Adding  $\text{𐎧}$ ,  $\text{𐎧𐎢}$  *Kar.* 3, *Sh.* 2, 16,  $\text{𐎧𐎢}$  *Kar.* 13, 69, 92, 103, 109, 122,  $\text{𐎧𐎢𐎰}$  *Kar.* 8 b, 58, 94 a, 107. Plural  $\text{𐎧𐎢𐎰}$  *Sh.* 14.

(c) Adding  $\text{𐎧}$  (but not  $\text{𐎧}$ ):  $\text{𐎧𐎢𐎰}$  *Kar.* 1,  $\text{𐎧𐎢𐎰}$  *Kar.* 22, 51, *Sh.* 1.

Plural:  $\text{𐎧𐎢𐎰}$  *Kar.* 45, 64 a,  $\text{𐎧𐎢𐎰}$  *Kar.* 37, 67, *Sh.* 12 (?).

(d) Adding  $\text{𐎧}$  to (b):  $\text{𐎧𐎢𐎰}$  *Sh.* 3,  $\text{𐎧𐎢𐎰}$  *Sh.* 13.

(e) Adding  $\text{𐎧}$  to (d):  $\text{𐎧𐎢𐎰}$  *Kar.* 84,  $\text{𐎧𐎢𐎰}$  *Kar.* 61, *Sh.* 5, 19.

(f) Adding  $\text{𐎧}$  to (d):  $\text{𐎧𐎢𐎰}$  *Kar.* 39 b, 62, 78, 117,  $\text{𐎧𐎢𐎰}$  *Kar.* 50, 79, 90, 105, 116, 118-20, 124, 125,  $\text{𐎧𐎢𐎰}$  *Kar.* 8 a, 38, 100, 127, 132,  $\text{𐎧𐎢𐎰}$  *Kar.* 2, 6, 10, 11, 18, 21, 24, 31 a, 33, 39 a, 40, 52, 59, 64 b, 66, 71-3, 75, 77, 82 b, 87, 88, 91, 95, 98,  $\text{𐎧𐎢𐎰}$  *Kar.* 4, 17, 27, 34, 57, 63, 65, 76, 83, 89, 97, 128 (*Kar.* 97 puts  $\cdot$  after  $\text{𐎧𐎢}$ ), the favourite form at Shablûl, *Sh.* 4, 6, 7, 8 (?), 10, 15,  $\text{𐎧𐎢𐎰}$  *Kar.* 114,  $\text{𐎧𐎢𐎰}$  *Kar.* 96,  $\text{𐎧𐎢𐎰}$  *Kar.* 70,  $\text{𐎧𐎢𐎰}$  *Kar.* 53,  $\text{𐎧𐎢𐎰}$  *Kar.* 101.

Plurals  $\text{𐎧𐎢𐎰}$  *Kar.* 28, 29, 42, 55; ( $\text{𐎧}$ ?)  $\text{𐎧𐎢𐎰}$  in the exceptional *Kar.* 104.

(g) Adding  $\text{𐎧}$  to (f):  $\text{𐎧𐎢𐎰}$  *Kar.* 9; cf. *Inscr.* 131.

(h) Adding  $\text{𐎧}$  to (a):  $\text{𐎧𐎢}$  *Sh.* 9,  $\text{𐎧𐎢}$  *Kar.* 12,  $\text{𐎧𐎢}$  *Kar.* 31 b.

These eight series do not exhaust the variations.

In  $\text{𐎧𐎢𐎰}$  *Kar.* 36, and  $\text{𐎧𐎢𐎰}$  *Kar.* 48 the  $\text{𐎧}$  of (h) and  $\text{𐎧𐎢}$  of (f) appear to be replaced by other elements.

$\text{𐎧𐎢𐎰}$  *Kar.* 81,  $\text{𐎧𐎢𐎰}$  *Kar.* 93,  $\text{𐎧𐎢𐎰}$  *Kar.* 130,  $\text{𐎧𐎢𐎰}$  *Kar.* 7, indicate that  $\text{𐎢}$  is separable, and the same may be said of the plural  $\text{𐎧𐎢𐎰}$  *Kar.* 23, which, if the injured  $\text{𐎧}$  was a mistake of the engraver, belongs to (c) above. Some forms in A may also point to the first element being  $\text{𐎢}$  not  $\text{𐎢}$ .

Another series of variants are due to contamination from A. Thus *Kar.* 82 after A gives two versions of B, the first [ $\cdot\text{𐎧𐎢}$ ]/ $\text{𐎢𐎰}$   $\text{𐎧𐎢𐎰}$ , the second normal; *Kar.* 68 gives  $\text{𐎢𐎰}$  in B followed by A, and *Kar.* 94 b  $\text{𐎧𐎢𐎰}$  exactly as in the preceding A.

*Kar.* 110 has  $\text{𐎧𐎢𐎰}$  alone, followed by A, apparently combining the two formulae in one.

The following are probably corrupt: . . .  $\text{𐎧𐎢𐎰}$  *Kar.* 81,  $\text{𐎧𐎢𐎰}$  *Kar.* 92.

Summarizing the essentially B forms we have:

- (a)  $\text{C } 43\text{V } 93\text{J } 952$  *Kar.* 54.  
 $\text{C } 4\text{III } 93\text{J } 952$  *Kar.* 5.
- (b) (pl.  $\text{VW } \text{C } 43\text{E}$ )  $\text{W } \text{C } 3\text{E } 93\text{J } 952$  fourteen examples.
- (c) (pl.  $\text{V } \text{C } \text{VW } \text{C } 43\text{E}$ )  $\text{V } \text{W } \text{C } 43\text{E } 93\text{J } 952$  six examples.
- (d)  $\text{S } 3\text{W } \text{C } 43\text{E } 93\text{J } 952$  two examples.
- (e)  $\text{III } 3\text{W } \text{C } 3\text{E } 93\text{J } 952$  four examples.
- (f) (pl.  $\text{V } \text{S } 3\text{S } \text{C } \text{VW } \text{C } 43\text{E}$ )  $\text{V } \text{S } 3\text{W } \text{C } 43\text{E } 93\text{J } 952$  sixty-four examples.  
 $\text{V } \text{S } 3\text{W } \text{C } 4\text{III } 93\text{J } 952$  three examples.
- (g)  $\text{III } \text{V } \text{S } 3\text{W } \text{C } 3\text{E } 93\text{J } 952$  *Kar.* 9.
- (h)  $\text{V } \text{S } 3\text{C } 3\text{E } 93\text{J } 952$  three examples.

Beyond these there is little to consider but the variant with  $\text{V } 4\text{J}$  for  $93\text{J}$ .

The B formula almost invariably follows A and runs parallel to it; and since A concerned the provision of water or liquids—the first necessity in a land so hot and dry—one may conjecture that B was for the provision of bread.  $952$  *at* should therefore mean ‘bread’ or ‘food’, and some support for this is found in the Old Nubian word  $\alpha\kappa\rho\upsilon\gamma = \rho\omicron\epsilon\iota\kappa$  ‘bread’ on the Berlin ostracon published by Erman, *ÄZ.* 35/108,  $\rho\omicron\gamma$  being perhaps a plural ending.

*Terminal Formula C.*

Of this formula there are over eighty examples. It occurs alone in *Kar.* 30, 46, and in two versions in *Kar.* 101 *b*, the second being very nearly D. A B C is normal, but A C and other arrangements are found. It occurs twice, in *Kar.* 18, E C A B C, and in 127, where C D A B are separated by the description from a final C. C is closely allied to D.

10	$\text{V } \text{S } 3\text{V } 1\text{J } 4\text{J } \text{C}$	36	$\text{V } 3\text{C } 9\text{434E}$ <sup><i>sic</i></sup> $\text{444414J } \text{C}$
11	$\text{V } \text{S } 3\text{V } 1\text{J } \text{E} : 4\text{J } \text{C}$	38	$\text{V } 3\text{V } 1\text{J } 44\text{14J } \text{C}$
14	$4\text{J } 3\text{E} : 4\text{J } \text{C}$	39 <i>a</i>	$\text{V } \text{S } 3\text{V } 1\text{J } 4\text{J } \text{C}$
16	$\text{V } \text{S } 3\text{V } 1\text{J} : 4\text{J } \text{C}$	39 <i>b</i>	$\text{V } 3\text{V } 1\text{J } 4\text{J } \text{C}$
17	$\text{V } \text{S } 3\text{4V } \text{V } 1\text{J } 43\text{E } 4\text{J } \text{C}$	40	$\text{V } \text{S } 3\text{V } 1\text{J } 3\text{E} : 4\text{J } \text{C}$ <sup><i>sic?</i></sup>
18 <i>a</i>	$\text{V } 3\text{V } 1\text{J } 4\text{J } \text{C}$	42	$\text{V } \text{S } 3\text{S } \text{C } \text{V } 4\text{J } 3 : 4\text{J } \text{C}$
18 <i>b</i>	$\text{V } \text{S } 3\text{V } 1\text{J } 4\text{J } \text{C}$	46	$\text{V } \text{S } 3\text{V } 1\text{J} : 4\text{J } \text{C}$
21	$\text{V } \text{S } 3\text{V } 1\text{J} : 4\text{J } \text{C}$	50	$\text{V } 3\text{V } 1\text{J} : 4\text{J } \text{C}$
22	$\text{V } \text{S } 3\text{V } 1\text{J } \text{E } 4\text{J } \text{C}$	52	$\text{V } \text{S } 3\text{V } 1\text{J } \text{E } 4\text{J } \text{C}$
24	$\text{V } \text{S } 3\text{V } 1\text{J } 4\text{J } \text{C}$	53	$\text{V } \text{S } 3\text{V } 1 \dots 4\text{J } \text{C}$
25	$\text{V } \text{S } 3\text{V } 1\text{J} : 4\text{J } \text{C}$	57	$\text{V } \text{S } 3\text{V } 1\text{J } 4\text{J } \text{C}$
27	$\text{V } 3\text{4V } \text{V } 1\text{J } 4\text{III} : 4\text{J } \text{C}$	59	$\text{V } \text{S } 3\text{V } 1\text{J } 4\text{J } \text{C}$
29	$\text{V } \text{S } 3\text{S } \text{C } \text{V } 4\text{J } 3 : 4\text{J } \text{C}$	61	$\text{III } \text{S } 3\text{V } 1\text{J} : 4\text{J } \text{C}$
30	$: 4\text{J } 3 : \text{S } 4\text{J } \text{C}$	64 <i>a</i>	$\text{V } \text{C } \text{V } 4\text{J } 3\text{E } 4\text{J } \text{C}$
31 <i>a</i>	$\text{V } \text{S } 3\text{V } 1\text{J } \text{E} : 4\text{J } \text{C}$	64 <i>b</i>	$\text{V } \text{S } 3\text{V } 1\text{J } \text{E } 4\text{J } \text{C}$
31 <i>b</i>	" "	67	$\text{V } \text{C } \text{V } 4\text{J } 3 : 4\text{J } \text{C}$ <sup>?</sup>
33	$\text{III } \text{V } \text{S } 3\text{V } 1\text{J } 4\text{J } \text{C}$	68	$: \text{C } 9\text{43E} : \text{S } 4\text{J } \text{C}$ <sup><i>sic</i></sup>
34	$\dots 1\text{J } \text{E } \text{S } 4\text{J } \text{C}$		

69	𐎎𐎗𐎚𐎛𐎚 𐎛𐎛𐎚𐎚𐎚	109	𐎛𐎛𐎚 𐎛𐎛𐎚𐎚𐎚
70	𐎎𐎗𐎚𐎛𐎚:𐎛𐎛𐎚𐎚𐎚	114	𐎎𐎗𐎚𐎛𐎚𐎛𐎛𐎚:𐎛𐎛𐎚𐎚𐎚
71	𐎎𐎗𐎚𐎛𐎚𐎛𐎛𐎚:𐎛𐎛𐎚𐎚𐎚	115	𐎎[𐎗]𐎚𐎛𐎚𐎚:𐎛𐎛𐎚𐎚𐎚
72	𐎎𐎗𐎚𐎛𐎚𐎛𐎛𐎚:𐎛𐎛𐎚𐎚𐎚	116	𐎎𐎚𐎛𐎚𐎚:𐎛𐎛𐎚𐎚𐎚
73	𐎎𐎗𐎚𐎛𐎚𐎛𐎛𐎚:𐎛𐎛𐎚𐎚𐎚	117	𐎎𐎚𐎛𐎚𐎚:𐎛𐎛𐎚𐎚𐎚
75	𐎎𐎗𐎚𐎛𐎚𐎛𐎛𐎚 𐎛𐎛𐎚𐎚𐎚	119	𐎎𐎚𐎛𐎚𐎚:𐎛𐎛𐎚𐎚𐎚
76	𐎎𐎗𐎚𐎛𐎚𐎛𐎛𐎚:𐎛𐎛𐎚𐎚𐎚	121	[𐎎]𐎗𐎚𐎛𐎚𐎚:𐎛𐎛𐎚𐎚𐎚
77	𐎎𐎗𐎚𐎛𐎚𐎛𐎛𐎚:𐎛𐎛𐎚𐎚𐎚	122	𐎎𐎗𐎚𐎛𐎚𐎚:𐎛𐎛𐎚𐎚𐎚
78	𐎎𐎚𐎛𐎚𐎛𐎛𐎚𐎛𐎛𐎚:𐎛𐎛𐎚𐎚𐎚	123	𐎎𐎗𐎚𐎛𐎚𐎚:𐎛𐎛𐎚𐎚𐎚
82	𐎎𐎗𐎚𐎛𐎚𐎛𐎛𐎚:𐎛𐎛𐎚𐎚𐎚	127 a	𐎎𐎗𐎚𐎛𐎚𐎛𐎛𐎚𐎛𐎛𐎚:𐎛𐎛𐎚𐎚𐎚
83	. . 𐎗𐎚𐎛𐎚𐎚:𐎛𐎛𐎚𐎚𐎚	127 b	𐎎𐎚𐎛𐎚𐎚:𐎛𐎛𐎚𐎚𐎚
84	𐎎𐎗𐎚𐎛𐎚𐎚:𐎛𐎛𐎚𐎚𐎚	128	𐎎𐎗𐎚𐎛𐎚𐎚:𐎛𐎛𐎚𐎚𐎚
87	𐎎𐎗𐎚𐎛𐎚𐎚:𐎛𐎛𐎚𐎚𐎚	132	𐎎𐎚𐎛𐎚𐎚:𐎛𐎛𐎚𐎚𐎚
88	𐎎𐎗𐎚𐎛𐎚𐎚𐎛𐎛𐎚:𐎛𐎛𐎚𐎚𐎚	Sh. 1	𐎎𐎚𐎛𐎚𐎚:𐎛𐎛𐎚𐎚𐎚
89	𐎎𐎗𐎚𐎛𐎚𐎛𐎛𐎚:𐎛𐎛𐎚𐎚𐎚	Sh. 2	:𐎛𐎛𐎚 𐎛𐎛𐎚𐎚𐎚
92	𐎎𐎚𐎛𐎚𐎚 𐎛𐎛𐎚𐎚𐎚	Sh. 4	𐎎𐎗𐎚𐎛𐎚𐎛𐎛𐎚 𐎛𐎛𐎚𐎚𐎚
94	𐎎𐎗𐎚𐎛𐎚𐎚:𐎛𐎛𐎚𐎚𐎚	Sh. 5	𐎎𐎗𐎚𐎛𐎚𐎚𐎚 𐎛𐎛𐎚𐎚𐎚
95	𐎎𐎗𐎚𐎛𐎚𐎚𐎛𐎛𐎚:𐎛𐎛𐎚𐎚𐎚	Sh. 6	𐎎𐎗𐎚𐎛𐎚𐎚:𐎛[𐎛]𐎚𐎚𐎚
96	𐎎𐎗𐎚𐎛𐎚𐎚:𐎛𐎛𐎚𐎚𐎚	Sh. 7	𐎎𐎗𐎚𐎛𐎚𐎛𐎛𐎚:𐎛𐎛𐎚𐎚𐎚
98	𐎎𐎗𐎚𐎛𐎚𐎛𐎛𐎚:𐎛𐎛𐎚𐎚𐎚	Sh. 8	𐎎[𐎗𐎚𐎛]𐎚𐎛𐎚𐎛𐎛𐎚:𐎛𐎛𐎚𐎚𐎚
99 a	𐎎𐎚𐎛𐎚𐎛𐎛𐎚𐎛𐎛𐎚:𐎛𐎛𐎚𐎚𐎚	Sh. 10	𐎎𐎗𐎚𐎛[𐎛]𐎚𐎛𐎚 𐎛𐎛𐎚𐎚𐎚
100	𐎎𐎚𐎛𐎚𐎛𐎛𐎚𐎛𐎛𐎚:𐎛𐎛𐎚𐎚𐎚	Sh. 13	𐎎𐎗𐎚𐎛𐎚𐎛𐎛𐎚:𐎛𐎛𐎚𐎚𐎚
101 a	𐎎𐎚𐎛𐎚𐎚:𐎛𐎛𐎚𐎚𐎚	Sh. 15	𐎎𐎗𐎚𐎛𐎚𐎛𐎛𐎚:𐎛𐎛𐎚𐎚𐎚
101 b	𐎎𐎚𐎛𐎚𐎚:𐎛𐎛𐎚𐎚𐎚	Sh. 16	𐎛𐎚𐎛:𐎛𐎛𐎚𐎚𐎚
101 c	𐎎𐎚𐎛𐎚𐎚:𐎛𐎛𐎚𐎚𐎚	Sh. 19	𐎎𐎗𐎚𐎛𐎚𐎛𐎛𐎚:𐎛𐎛𐎚𐎚𐎚
105	𐎎𐎚𐎛𐎚𐎚 𐎛𐎛𐎚𐎚𐎚		

The first word is normally 𐎛𐎛𐎚𐎚𐎚 *lymlël*; 𐎛𐎛𐎚𐎚𐎚 *Kar.* 77 is an interesting variant. 𐎛𐎛𐎚𐎚𐎚 is found in *Kar.* 67, 𐎛𐎛𐎚𐎚𐎚 in *Kar.* 38, 101 a, b, c, 𐎗𐎚𐎛𐎚𐎚 in *Kar.* 30, 68. 𐎛𐎛𐎚𐎚𐎚 is an extension in *Kar.* 76, *Sh.* 16; 𐎛𐎚𐎚 *Sh.* 15, 𐎛𐎚𐎚 *Kar.* 105, and 𐎛𐎛𐎚𐎚𐎚 *Kar.* 88 are remarkable. This word is usually divided by dots .: from the other.

The other word is variable, the initial element being 𐎛𐎛𐎚, 𐎛𐎛𐎚𐎛.

(a) The shortest form is 𐎛𐎛𐎚 *Kar.* 30, 109, 116, *Sh.* 2, with 𐎛𐎚𐎛 *Sh.* 16, 𐎛𐎛𐎚𐎛 *Kar.* 14; plural 𐎎𐎚𐎛𐎚𐎛 *Kar.* 92.

(b) A form \*𐎎𐎚𐎛𐎚𐎛 is probably to be seen in the plural 𐎎𐎚𐎛𐎚𐎛 *Kar.* 67, 𐎎𐎚𐎛𐎚𐎛 *Kar.* 64 a.

(c) Adding 𐎎𐎗𐎚𐎛 to (a) we have 𐎎𐎗𐎚𐎛𐎛𐎛𐎚 *Kar.* 61, 84, 𐎎𐎗𐎚𐎛 𐎛𐎛𐎚𐎚𐎛 *Sh.* 5.

(d) Adding 𐎎𐎗𐎚𐎛 to (a), 𐎎𐎚𐎛𐎚 *Kar.* 101 a, b, 105, 𐎎𐎚𐎛𐎚 *Kar.* 16, 18, 38, 39 b, 50, 94 a, 117, 119, 122, 127 b, 132, 𐎎𐎗𐎚𐎛𐎛𐎛𐎚 *Kar.* 10, 18 a, b, 21, 24, 25, 39 a, 46, 57, 59, 69, 70, 87, 96, 121, 123, 128, *Sh.* 6, 𐎎𐎗𐎚𐎛𐎚𐎛 *Kar.* 89, 𐎎𐎗𐎚𐎛𐎚𐎛 *Kar.* 11, 22, 31 a, b, 52, 64 b, 72, 73, 75-7, 82, 98, *Sh.* 4, 7, 10, 13. 𐎎𐎗𐎚𐎛𐎚𐎛 *Sh.* 15 is probably incorrect.

Plural 𐎎𐎗𐎚𐎛𐎚𐎛𐎛𐎛𐎚 *Kar.* 29, 42.

(e) Adding III to (d) III 𐎏𐎎𐎎𐎎𐎎 Kar. 33.

In a few cases 𐎎 is added to 𐎎 as in A, B, viz. in 𐎏𐎎𐎎𐎎𐎎𐎎 Kar. 40, 71, 88, 95, 𐎏[𐎎𐎎]/𐎎𐎎𐎎 Sh. 8.

In other cases words associated with other forms are used.

𐎏𐎎𐎎𐎎𐎎𐎎 Kar. 114, from A.

𐎏𐎎𐎎 𐎎𐎎𐎎 Kar. 127 a, 𐎏𐎎𐎎 4 Kar. 101 c from formula D, each associated with normal forms in the same text.

𐎎𐎎𐎎 Kar. 68, 𐎎𐎎𐎎 Sh. 1, III 𐎎𐎎𐎎 Sh. 19; compare formula D.

𐎏𐎎𐎎𐎎𐎎𐎎𐎎 Kar. 17, 𐎏𐎎𐎎𐎎𐎎𐎎𐎎 Kar. 27, 78, 100; plural 𐎏𐎎𐎎 III 𐎎𐎎𐎎 𐎏𐎎𐎎𐎎 Kar. 99 a. Compare formula E.

The chief types are therefore :—

- (a) 𐎎𐎎(𐎎) 𐎎𐎎𐎎 six instances.
- (b) (pl. 𐎏𐎎𐎎𐎎𐎎(𐎎)) \*𐎎𐎎𐎎(𐎎) 𐎎𐎎𐎎 two instances.
- (c) III 𐎎𐎎𐎎𐎎 𐎎𐎎𐎎 three instances.
- (d), (e) (pl. 𐎏𐎎𐎎𐎎𐎎𐎎𐎎) (III) 𐎏𐎎𐎎𐎎𐎎(𐎎) 𐎎𐎎𐎎 fifty-three instances.
- also 𐎏𐎎𐎎𐎎𐎎𐎎 𐎎𐎎𐎎 five instances.
- (et sim.) 𐎎𐎎𐎎𐎎 𐎎𐎎𐎎 five instances.
- (et sim.) 𐎏𐎎𐎎𐎎 4 𐎎𐎎𐎎 two instances.
- (et sim.) 𐎏𐎎𐎎𐎎𐎎𐎎𐎎 𐎎𐎎𐎎 five instances.<sup>1</sup>

In one case (Kar. 114) the last word is identical with that used in formula A. Presumably therefore 𐎎𐎎𐎎 is an expression parallel to 𐎎𐎎 𐎎𐎎, 𐎎𐎎 𐎎𐎎, and so is the name of some desirable offering, and perhaps rather liquid than solid. The forms treated under D2 in fact prove that 𐎎𐎎 contains the same element 𐎎𐎎 as 𐎎𐎎:𐎎𐎎.

*Terminal Formula D.*

This class contains two groups, of which the first word contains nearly or quite the same elements as the first in C, and the second is also paralleled by some forms of C. In all there are only thirteen instances. A B C D1 Kar. 59, 67, 84, 89, Sh. 1, A B C D2 Kar. 78, A B C D1 E Kar. 61, A B D1 Kar. 12, 37, A B D1 C Kar. 29, A B D1 E Kar. 79, A B D2 Kar. 36, C D2 A B Kar. 127.

*Formula D1.*

Kar. 12	𐎎𐎎 <sup>sic</sup> 𐎎𐎎𐎎𐎎𐎎 𐎎𐎎𐎎	Kar. 67	(pl.) 𐎏𐎎𐎎𐎎𐎎 III 𐎎𐎎𐎎
Kar. 29 (pl.)	𐎏𐎎𐎎𐎎𐎎𐎎𐎎:𐎎𐎎𐎎	Kar. 79	𐎏𐎎𐎎𐎎:𐎎𐎎𐎎
Kar. 37	(pl.) 𐎏𐎎𐎎𐎎𐎎:𐎎𐎎𐎎	Kar. 84	𐎎𐎎𐎎𐎎:𐎎𐎎𐎎
Kar. 59	𐎏𐎎𐎎𐎎𐎎:𐎎𐎎𐎎	Kar. 89	𐎏𐎎𐎎𐎎𐎎:𐎎𐎎𐎎
Kar. 61	III 𐎎𐎎𐎎𐎎:𐎎𐎎𐎎	Sh. 1	𐎎𐎎𐎎𐎎 𐎎𐎎𐎎

The first word is probably to be analysed into the elements 𐎎 + 𐎎 and 𐎎𐎎 + 𐎎.

The second word is of three types, all of which are found in C.

- (a) Type of C 𐎎𐎎 Kar. 37, Sh. 1, and Kar. 12 (𐎎𐎎𐎎𐎎).
- (b) With 𐎎𐎎 Kar. 29, 59, 61, 67, 84, 89.
- (c) With 𐎏𐎎𐎎 Kar. 79.

<sup>1</sup> Some curious varieties of C occur on the royal altars from the pyramids of Meroë, see *Inscr.* I, p. 82.



## Formula D2.

<i>Kar.</i> 36	𐤀 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤃 𐤅 𐤆 𐤃 𐤅 𐤆 𐤃 𐤅 𐤆 𐤃
<i>Kar.</i> 78	𐤀 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤃 𐤅 𐤆 𐤃 𐤅 𐤆 𐤃 𐤅 𐤆 𐤃
<i>Kar.</i> 127	𐤀 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤃 𐤅 𐤆 𐤃 𐤅 𐤆 𐤃 𐤅 𐤆 𐤃

Of these *Kar.* 36 begins with 𐤀 𐤆 𐤏 𐤅 𐤃, 127 with 𐤅 𐤆 𐤏 𐤅 𐤃, like 𐤀 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃, 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 in A and the similar expression in B, and 78 writes briefly 𐤆 𐤆 for (𐤅) 𐤆 (𐤏) 𐤆, just as we find 𐤅 𐤆 𐤏 𐤅 𐤃 in A. The compound ends with 𐤃 𐤃 𐤃, 𐤃 𐤃 𐤃, and 𐤃 𐤃 *lili* in the three examples respectively. The final words have already been seen in C and D.

It is clear that the formulae C and D are closely connected, and that their elements are almost interchangeable.

## Terminal Formula E.

This occurs only nine times A B C D I E *Kar.* 61, A B D I E *Kar.* 79, A B C E *Kar.* 25, 72, 117, A B E *Kar.* 125, C A B E *Kar.* 119, A B E C *Kar.* 50, E C A B C *Kar.* 18.

<i>Kar.</i> 18	𐤀 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃
<i>Kar.</i> 25	𐤀 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃
<i>Kar.</i> 50	: 𐤀 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃
<i>Kar.</i> 61	𐤀 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃
<i>Kar.</i> 72	𐤀 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃
<i>Kar.</i> 79	𐤀 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃
<i>Kar.</i> 117	𐤀 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃
<i>Kar.</i> 119	𐤀 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃
<i>Kar.</i> 125	𐤀 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃

The first word (𐤀) 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 occurs at Kalabsha, *Inscr.* 94/12.

The second word 𐤅 𐤆 𐤏 𐤅 𐤃 in *Inscr.* 129/20 appears as 𐤅 𐤆 𐤏 𐤅 𐤃, much as in *Kar.* 72. It occurs also in the Kalabsha inscription, l. 13, &c.

The third word is of two types, both found also in C.

(a) With 𐤅 𐤆 (𐤏) typical of C; in *Kar.* 50, 72, 79, 117, 119.

(b) With 𐤃 𐤃 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃; in *Kar.* 16, 25, 61, 125.

## Terminal Formula F.

This occurs only twice, in *Kar.* 111 A F G, *Kar.* 126 F A; also in *Inscr.* 137 G A F.

<i>Kar.</i> 111	𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃
<i>Kar.</i> 126	𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 (see p. 74)

Cf. *Inscr.* 137 : 𐤀 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃, *Meroë* 45/5, 6 (?).

This is evidently of the same class as A, B.

In *Meroë* 9/5 : 𐤅 𐤆 𐤏 𐤅 𐤃 : heads a phrase parallel to 𐤅 𐤆 𐤏 𐤅 𐤃, and this suggests that 𐤅 𐤆 should be read for 𐤅 𐤆 in all the above cases.

## Terminal Formula G.

This occurs thrice, in *Kar.* 14 A C G, *Kar.* 111 A F G, *Sh.* 14 A B G; also in *Inscr.* 87 A G, 89 G, 137 G A F.

<i>Kar.</i> 14	𐤀 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃
<i>Kar.</i> 111	𐤀 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃
<i>Sh.</i> 14 (pl.)	: 𐤀 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃 𐤅 𐤆 𐤏 𐤅 𐤃

Cf. *Inscr.* 87  $\text{K} \text{S} \text{Z} \text{C} \text{Y} \text{43} \text{E} : \text{48} \text{1} \text{4} \text{J} : \text{C} \text{Y} \text{K} \text{S} \text{Z}$ , 89  $\text{C} \text{C} \text{Y} \text{III} \text{S} \text{4} \text{1} \text{4} \text{J} \text{C} \text{Y} \text{Y} \text{S} \text{Z}$ ,  
137 (pl.) :  $\text{K} \text{C} \text{K} \text{C} \text{Y} \text{4} \text{III} : \text{44} \text{1} \text{4} \text{J} \text{C} \text{Y} \text{Y} \text{S} \text{Z}$ .

Evidently allied to B, C, and D.

*Terminal Formula H.*

This occurs but once, *Kar.* 99 b A H.

*Kar.* 99 b  $\text{K} \text{Z} \text{S} \text{4} \text{Z} \text{43} \text{4E} : \text{48} \text{J} \text{4} \text{C} : \text{44} \text{1} \text{4} \text{J} \text{C}$

The last word occurs in formula I. The engraving is execrable. The photograph may suggest the reading  $\text{48} \text{1} \text{4} \text{K} \text{C}$  for the first group.

*Terminal Formula I.*

This occurs once, *Sh.* 7 A B C I.

*Sh.* 7  $\text{K} \text{S} \text{Z} \text{J} \text{S} \text{Z} \text{43} \text{E} : \text{448} \text{48} \text{43} : \text{A} \text{S} \text{Z} \text{J} \text{K} : \text{48} \text{43}$

The last word occurs in H.

*Terminal Formula J.<sup>1</sup>*

This occurs in *Sh.* 19 B A C J.

*Sh.* 19  $\text{III} \text{S} \text{Z} \text{C} \text{Y} \text{S} \text{III} : \text{44} \text{1} \text{A} \text{S} \text{Z} : \text{1E} \text{K} \text{S} \text{Z}$

The last word occurs similarly in C, and its form connects the formula with D.

*Stele-text.*

This occurs only once, on the stele *Kar.* 41. It is added (apparently as an afterthought) in smaller writing to a text which, after the invocation to Isis and Osiris, commemorates a man with a description of some length, but contains no terminal formulae.

$: \text{C} \text{K} \text{A} \text{K} \text{3} \text{III} \text{44S} \text{Z} \text{4Z} \text{41} \text{I3} \text{III} \text{J} \text{A}$   
 $: \text{C} \text{43} \text{K} \text{S} \text{W} \text{S} \text{13} \text{III} \text{III}$

It seems to be cast in the form of two phrases in apposition to the name of the deceased. In the necropolis of Meroë two allied texts have been found, each occupying all that remains of a stele, and apparently without naming the deceased, see *Meroë*, p. 78 (Nos. 44, 51). The text appears to belong to the South, and the deceased in *Kar.* 41 actually came from Napata.

<sup>1</sup> For two more formulae, K, L, found on the royal altars from the pyramids of Meroë, see *Inscr.* I, p. 82.

## CHAPTER VI

### CATALOGUE OF THE FUNERARY INSCRIPTIONS

THE majority of the monuments here dealt with are shown in the photographic plates of this memoir; the rest are figured in other memoirs of the Pennsylvania Expedition, and can be easily referred to. Little description is therefore required of their outward appearance. The texts are here briefly analysed, and remarks added on special points of reading or restoration, and meaning; many of them are ill engraved, and in even the best texts certain letters are liable to be confused with others and can only be fixed with the help of parallels. The 'translations' for the most part cover only the names and descriptions of the persons commemorated, and necessarily leave a multitude of important words in transliteration, but at least may help to show the nature of the phrasing. The invocation 'O Isis, O Osiris' is assumed to be at the beginning of each inscription, and the terminal formulae are noted only by the letters of the classification given in the last chapter.

The attribution of monuments by the excavators to other tombs than those whose field-numbers (G. 15, G. 74, &c.) they bear is explained in Mr. C. L. Woolley and Dr. D. Randall-MacIver's *Karanòg, The Romano-Nubian Cemetery*, Text, pp. 49, 50. The evidence afforded by the inscriptions themselves is helpful in a few cases, e.g. in *Kar.* 19, 89, belonging to one individual, and attributed by the excavators to the neighbouring tombs G. 70 and G. 217.<sup>1</sup>

**Kar. 1.** Altar of fine pink sandstone, 31 cm. x 28 and with spout 36 cm. Cairo, No. 40121. The lettering is of the later style, clearly engraved, but 𐎃, 𐎄, and 𐎅 are not well distinguished. The inscription contains exceptional words and spellings.

The 𐎠 which underlies 𐎠 in 𐎠𐎠𐎠𐎠 is a mistake difficult to explain. The B word of parentage begins with 𐎠, but 𐎠 was probably written in the C word, as often in such instances.<sup>2</sup> The father's name seems to have the title (?) 𐎠𐎠𐎠𐎠, leaving space for six or seven letters for the name. The only name with this title is 𐎠𐎠𐎠𐎠𐎠𐎠𐎠 *Kar.* 6, with the shorter form 𐎠𐎠𐎠𐎠 23, which would just fill the gap.

The person commemorated is Asheye or Akheye, perhaps a woman, as the name seems to be identical with that of 54 B; and is apparently described simply as 'of Amanap' (i.e. Amenophis, see *Kar.* 3), without qualification, a unique instance, perhaps meaning 'devoted to the service of Amanap'. The father, according to the above restoration, would be Masakhtê-Trebiñti, and the mother is Sharbiye.

The formulae are A and B. The substitutions of 𐎠 for 𐎠, and 𐎠 𐎠 for the usual 𐎠 𐎠, in the third word of each are remarkable.

**Kar. 2.** Round-topped stela of yellowish sandstone, the surface thinly washed with colour and painted. At the top is a winged disk, the disk and primaries yellow with black details, secondaries red with black details, tertiaries black. This forms a kind of canopy upon two

<sup>1</sup> See the plan of the necropolis, Pl. 116 in *Karanòg Cemetery*. Mr. Woolley pointed out to me the juxtaposition of the two tombs; such indications might be

advantageously followed up in other cases.

<sup>2</sup> For the spellings see above, p. 37.

wooden columns coloured yellow. Within stand a woman and a man. The former is nude to waist, right hand empty, left holding branch, right breast destroyed, left breast in profile on the body, hair black and covered with points and having a short pigtail at the top, shirt from waist to feet white, the front fall with swastika on upper part and fringe at lower end. The man, standing behind, is shorter, nude, with branch in left hand, curly hair yellow with curls marked in black. The flesh of each is red.

Cairo, No. 40229, sandstone, h. 28, w. 25 cm. Belongs to grave G. 275. Published *Karanôg Cem.*, Pl. II. The lettering is of late style.

The woman Meteyc may be the mother of the man Abakhartake, as she has the precedence. The formulae are A B with the former, A with the latter.

**Kar. 3.** Altar of pale pinkish sandstone, 23 cm. × 28 and with spout 34 cm. Cairo. No. 40237, marked G. 16 and attributed to G. 127. Lettering bad, late style.

The deceased might be a woman as the name appears again with  $\subset$  for  $\beth$  for 108 A, who is certainly a woman: but the titles seem to disallow this.

Khapêye is described as 'belilêke of Amanap, qêreñ of the king, born of Mali-tarqize, kinsman of paqars, kinsman of peshtês, malê mars in Nalête'.

*Belilêkes* (var. *belilike*) are described as of either Amanap or Ammon and 'in Napata' or 'in Pezeme', i. e. Amara (see *Inscr.* 84).

The name Amanap<sup>1</sup> seems almost confined to the inscriptions of Karanôg. It probably represents one of the deities called Amenophis by the Greeks, namely Amenopi 'Ammon in Ophis' worshipped on the west bank of Thebes and very commonly mentioned in demotic papyri from that place.<sup>2</sup> That Amanap should represent one of the Amenhotp Pharaohs or the famous deified scribe of that name seems hardly possible. The Greeks sometimes called them Amenophis, but this was through confusion with the other, and more correctly they grecized the name as *Ἀμενώθης*.

*qêreñ* may mean 'wakil' or 'scribe'. '*qêreñ* of Isis' is a title commonly found in graffiti at Philae and in the Dodecaschoenus, v. *Inscr.* II.

*Mali-* frequently begins the names of women.

*paqar* and *peshtê* (var. *pestê*) seem to be princely titles: the former always has the precedence, cf. *Meroë* 2.

Nalête is a place-name frequent in this connexion in the Karanôg inscriptions. The corresponding name at Shablûl is Akiñ.

The formulae are A B, the third word in each in a very short form.

**Kar. 4.** Altar of whitish sandstone, 30 cm. × 25 and with spout 30 cm. Cairo, No. 40152, marked G. 16 and thought to have been found at the south-west corner of that tomb, but this is doubtful. Lettering late.

The deceased Shabalaye is 'born of Temeyakaziye and begotten of Atekhelakha[ye?]'. The formulae are A B

**Kar. 5.** Altar of brownish sandstone, 21 cm. × 18 and with spout 25 cm. Cairo, No. 40258, marked G. 30 and attributed doubtfully to that tomb.

Lettering late and obscure. Several superfluous signs, such as the doubtful  $\lambda \swarrow$ , may be due to an error, or derived from an earlier text on the same stone. The latter, indeed, has the appearance of a palimpsest.

The name is very doubtful, Yimaklit (?). The formulae are A B, terminating in  $\beth \swarrow$ ,  $\subset \swarrow$  respectively.

<sup>1</sup> See the description of *Kar.* 102.

<sup>2</sup> E.g. GRIFFITH, *Catalogue of the John Rylands Papyri*, III, p. 433.



**Kar. 6.** Altar of yellowish sandstone, 35 cm. × 27 and with spout 37 cm. Cairo, No. 40111, marked G. 31 and attributed doubtfully to that tomb. Late lettering.

The inscription commemorates 'Kazitêye and Aberê-temate, born of Tamiye, begotten of the *shalkhash* of Amanap, Qêqêli, born indeed (?) of Mali-temize, begotten of the *masakhtê* (?) Trebiñti'.

The two parentages follow the names without clearly indicating which pair belongs to which of the deceased. The same or closely similar names occur in *Kar. 23*, a stela of the same age (cf. also 17). In 23 Kazitêye is 'born of Mali-temize and begotten of the *shalkhash* of Amanap Qêqêli', while Tamaye is 'born of Tebaye, and begotten of the *masakhtê* (?) Trebit'. There is so great a variety of names on the Meroitic monuments, and so little repetition from one to another, that the similarities here must be more than a coincidence. Trebit is probably the same name as Trebiñti, a similar omission of *n* being found elsewhere.<sup>1</sup> The parents' names are thus curiously counterchanged, suggesting that amongst the Ethiopians marriage was elastic and that exchange of consorts even amongst relations was customary.

The terminal formula A is correctly in the plural, but B is crowded and is left in the singular.

**Kar. 7.** Altar of pale sandstone, 26.50 cm. × 26 and with spout 37 cm. Cairo, No. 40243, labelled G. 53. Lettering late.

The name Shatakhemê is followed by the formulae A B.

**Kar. 8.** Rectangular stela of brownish sandstone, engraved with amphorae in outline, 38 × 25 cm. Cairo, No. 40252, labelled G. 48, to which grave it belonged.

The inscriptions are two in number, *b* having been added between the lines 2-4 of *a*.

Lettering of late transition style:  $\text{P}$  throughout, and  $\leftarrow$  in the added inscription are of the older form.

*a.* The names commemorated are Khashêтели and Khazêkashli and are followed by a description in the singular 'born of Ñabeyarêshakhi, begotten of the *pestê* Zazêkar; sister (?) of a *shalkhash*, sister (?) of a *shashêr*'. This description, which is that of a woman,<sup>2</sup> presumably belongs only to the second name. The invocation of Isis and Osiris follows the description, with the formulae A B, also in the singular.

The parents are probably the same as in *Kar. 103*, but there the father is referred to by his title only.

*b.* Mali-zebas, a woman's name by the initial element, followed by formulae A B.

**Kar. 9.** Sandstone altar, 27 cm. × 23 and with spout 30 cm. Cairo, No. 40167, marked G. 51, found close to south-west corner of it. Lettering late.

Tawakhi and Kazetênaye (the latter a woman's name), with description in the singular applicable to a woman 'born of Tameñasal, begotten of Atêkheliye: wife of the *khaltiñ* of the *pestê* Qêleye, mother (?) of the *saske* of Mash Nawatatey'. The formulae A B follow, also in the singular.

Mash (once at Shablúl and common at Karanóg) must be the name of a deity (the Sun-god<sup>3</sup> or Bes or Mut?), since the phrases in which it occurs<sup>4</sup> generally correspond to those with Ammon and Isis.  $\text{ⲙⲁⲣⲉⲛ}$ , *maša*, *masil* is the name of the sun in Nubian.

**Kar. 10.** Altar of pale pinkish sandstone, 38 cm. × 38 and with spout 45 cm. Cairo, No. 40123, marked G. 51 *b*, found at the back of G. 51 and attributed to G. 95. Late lettering.

'Abewayetey, born of Manakazili, begotten of Wakhi, *wize* of the *shalkhash*, brother (?) of an *aregebar*'.

Formulae A B C.

<sup>1</sup> See p. 14.

<sup>2</sup> See p. 38.

<sup>3</sup> See p. 82.

<sup>4</sup> See Index B, sub voce.

**Kar. 11.** Rectangular stela with dove-tail projection at top, inscribed with ten lines of inscriptions between seven rules. Philadelphia, No. 7102, labelled G. 52, to which it belongs. The lettering of the later style, and though sharply engraved leaves several signs doubtful. Published *Karanòg Cem.*, Pl. 18 and p. 241.

'The honourable(?) Wêshakhasheye, truly born of Metewishiye, truly begotten of the *shalkhash* Azikhali: related to *shashêrs*, related to *shalkhashs*, belonging to the great *mete* in Shimal.' Formulae A B C followed by the epithet *malé*.

**Kar. 12.** Stela of coarse reddish sandstone, 32 cm. × 33 and with projection 39.50 cm. Cairo, No. 40150, marked G. 53, having been found at the middle of the back wall. Lettering of later style.

'The honourable(?) Tabitêlaye, born of Pizeye, begotten of Yibêye, *malañ* of the *pesté*.' Formulae A B D I.

**Kar. 13.** Stela of reddish sandstone, 73 (the smoothed face 36) × 31 cm. Cairo, No. 40270, marked G. 54, to which tomb it belongs, having been re-used in the construction. Lettering of late transition style.

'Aqêlakhali, *mazekar* of Amanap, *arêshaz* of Amanap, born of Latamakas, begotten of Malêye.' Formulae A B.

**Kar. 14.** Stela of whitish sandstone, 31 × 26 cm. Cairo, No. 40133, marked G. 54, to which tomb it probably belongs (re-used). Lettering of late transition style.

'Wêshmêl, born of Namarmêye, begotten of Mashamaye.' Formulae A C G.

**Kar. 15.** Altar of pink sandstone, 22 cm. × 21 and with spout 27 cm. Cairo, No. 40139, marked G. 57, to which tomb it belongs. Lettering of later style.

'Lêlewitar, prophet of Isis, related to prophets of Amanap; the honourably related(?) Khamyé.' Formula A in the plural.

*Aut* is the Egyptian  $\text{ⲄⲐⲨⲧ}$ , *lm-utr*  $\pi\rho\phi\eta\tau\eta\varsigma$ .

**Kar. 16.** Altar of whitish sandstone, 28 cm. × 22 and with spout 31 cm. Cairo, No. 40163, marked G. 60, to which tomb it is probably attributable. Lettering of later style.

'Mamawikaze, born of Akheyeteliye, begotten of Akhapêye.' Formulae A C.

**Kar. 17.** Stela with rounded top, well shaped, with fourteen lines of inscription between rules, a small space at the top and two ruled spaces below empty. Philadelphia, No. 7101, marked G. 63. A neat example of the later style of lettering. Published *Karanòg Cem.*, Pl. 18 and p. 241.

'Tapêkhizat, born of Mali-Takhize, begotten of the *shalkhash* of Amanap Qêqêli, *mareperi* in Shimalê, related to the *paqar* and chief kinsman(?), related to the second(?) kinsman(?), related to Shêtanakar, related to *pestés*, second(?) belonging to the king's wives(?), *malé-mars* in Nalête, *shatamazes* of the *pesté*, related to *belêlêkes*.' Formulae A B C followed by invocation.

The deceased is a brother (?) of A in *Kar.* 23, cf. also 6.

**Kar. 18.** Altar of whitish limestone, 25.50 cm. × 24.50 and with spout 32 cm. Cairo, No. 40178, marked G. 65, and may belong to 65, 116 or 118. Lettering of later type.

'Wetakizalabe, truly born of Tekheyakaziye, begotten of Tayatize.' Formulae E C A B C.

**Kar. 19.** Altar of whitish sandstone, 23 cm. × 22 and with spout 29 cm. Cairo, No. 40118, marked G. 70, found to west of west wall. Lettering of the later type.

This altar is particularly interesting because the stela belonging to it is preserved in *Kar.* 89, attributed to the neighbouring tomb G. 217. The inscription is a duplicate of the first half of

the long text in *Kar.* 89, reaching to the last group but one of the ninth line. My copy, which was revised with the original and compared with 89, would indicate that 19 broke off in the middle of a phrase. This, however, is not probable. The end of the text is very obscure, but a terminal 43 seems traceable in the photograph, and probably the reading should be 43[← 44 3] ← 8 III as an abbreviation of the corresponding phrase ← 8 III 43← 44 3: 45 3 3): III 8 R) in *Kar.* 89. 43← 8 R) ← 8 III, though favoured by the present copy, would hardly be applicable to a woman, while other epithets are distinctively feminine.

**Kar. 20.** Half of altar of pale pinkish sandstone, the complete side measuring 38 cm. Cairo, No. 40158, marked G. 70. Lettering of the later style.

‘Arereteli, begotten of Yiremeñ, born of Wêrêтелиye.’

The mother may be the deceased in *Kar.* 19 from the same tomb. See also the next.

**Kar. 21.** Fragmentary stela of whitish sandstone, 47 × 39 cm. Cairo, No. 40273, marked G. 70, to which tomb it belongs. The writing is of the later style.

‘[Arere]тели, *shatamazes* . . . , prophet of Amanap, begotten [of Yiremeñ], born of Wêrête[liye], kin to the prophet Akhebhikhetey, kin to the prophet Menêtel, kin to the prophet Apêteye, brother(?) of the prophet Baratarye, kin of [prophets] of [Aman]ap.’ Formulae A B C. ‘*Malê.*’

This stela apparently commemorated the same person as the altar *Kar.* 20 (which is from the same tomb), or, if not the same person, one with similar name and similar parentage. It also, like the last, places the father before the mother. Thanks to this and some other parallels the inscription can be restored almost complete. Arereteli, like his mother(?) in Nos. 19 and 89, records his kinship to various titled persons: see the note to 89.

**Kar. 22.** Altar of pale purple sandstone, 26 cm. × 27 and with spout 37.50 cm. Cairo, No. 40127, marked G. 72, but probably attributable to G. 73. Lettering of the later style and faulty.

‘Malêtey, truly born of Yê-Katebel, begotten of Atewi-Teñanat(?), kin of prophets.’ Formulae A B C.

**Kar. 23.** Stela, tapering somewhat to the base, with dove-tail projection at the top; engraved with twelve lines of inscription between rules; two ruled spaces blank. Philadelphia, No. 7105, marked G. 75, having been found in the SW. corner of the superstructure. Lettering of later style. Published *Karanòg Cem.*, Pl. 19 and p. 241.

‘Kazitêye, born of Malitakhize, begotten of the *shalakhash* of Amanap Qêqêli; and Temaye, second(?) of the *aqe* (?), born of Têbaye, begotten of the *masakhtê* Trebit; kinsfolk of *paqars*, kinsfolk of *pestês*, kinsfolk of *belêlêkes* of Amanap.’ Formulae A B in the plural.

The first name is evidently of a woman as beginning with Kazi. Her full brother is commemorated in *Kar.* 17.

**Kar. 24.** Rectangular altar with spout; the sunk field sculptured with a pylon-shaped altar on which loaves are placed; a bouquet of a lotus-flower between two buds overhangs the altar on each side. A line of inscription round the edge ends on the altar. Philadelphia, No. 7088, marked G. 82, having been re-used in that tomb. Lettering of the later style. Published *Karanòg Cem.*, Pl. 15 and p. 240.

‘Sharbetanize, born of Kharakebe, begotten of Yeyamakhar.’ Formulae A B C.

**Kar. 25.** Altar of yellow sandstone, 39 cm. × 30 and with spout 38 cm. Cairo, No. 40154, marked G. 83, lettering of later style.

‘Akilibale, truly, [truly?] born of Bêkhe, truly begotten of Baletali.’ Formulae A B C E. ‘Kin of *paqars* and *pestês*, and belonging to *aqês.*’



**Kar. 26.** Rectangular altar with spout. In the sunk field is a deep cartouche-shaped hollow, above which are oval cakes, and on either side an ewer pouring water upon four round cakes below. Philadelphia, No. 7093, marked G. 84, 'found against south wall of superstructure of G. 184.' Lettering clear, of the later type. Published *Karanòg Cem.*, Pl. 16 and p. 241.

'Tareyizatali, born of Yikeñatalabe, begotten of the *shashêr* of Amanap Shabêñatakêl.'

**Kar. 27.** Altar of purple sandstone, 27 cm. x 26 and with spout 30 cm. Cairo, No. 40122, marked G. 84, to which tomb it probably belongs. Lettering of late transition style.

'Qêzêt, kin to an *ate* in (?) Pezeme, kin to a *sante*, related (?) to a *shatamazas* in Yerawazêze, born of Takhazeye, *malê-mars*.' Formulae A B C. '*Malê*.'

With *ate-pezemê* (plural in *Kar.* 87) compare the title *at-mashê*.

**Kar. 28.** Altar of sandstone, 31 cm. x 31 and with spout 40 cm. Cairo, No. 40174, marked G. 85, to which tomb it belongs. Lettering of the later style.

The names of the deceased are without any distinctive ending. The terminal formulae are in the plural, but the parentage in the singular. A similar case but with plural parentage occurs in an inscription of the Moscow collection (*Inscr.* 171), where also, as here, 𐤏𐤓𐤕𐤓𐤕 precedes the filiation. It may be that this is a title of the mother, or that it is an expression replacing in some way the 𐤏𐤓/𐤓 termination.

'Taraqameteli; Arêtanize; Yitayesayi born of the *kelakeni* Azêye, and begotten of the *shante* Mashazani.' Formulae A B in the plural.

**Kar. 29.** Stela of whitish sandstone, 28 cm. x 47.30 and with knob 53 cm. Cairo, No. 40157, marked G. 89, having been re-used in that tomb. Lettering of the later style.

'Arilañmakas and Apêtikaze, truly born of Bêkheyi, begotten of the *zakretri* Makhewitar, truly (?) related (?) to the great *shañte* Shaweyibar, kin of *paqars*, kin of *pestês*, *malê-marses* in Akiñ: wife of a *shênî* of Ammon.' Formulae A B D C in the plural.

The two deceased are briefly commemorated on the double altar No. 39. The last of the descriptive phrases is in the singular, and probably applies to Apêtikaze whose name seems female. The deceased must therefore be brother and sister; another sister is commemorated on No. 129, and another of the family in No. 31 a. Shaweyibar, to whom they are related, is the father in No. 59.

**Kar. 30.** Altar of soft coarse sandstone, 44 cm. x 31 and with spout 38 cm. Cairo, No. 40260, labelled G. 96, perhaps belonging to G. 95, having been found between the two graves. Lettering of the later type, very obscure in places.

'Pakazi, born of Kazimañale (?), kin to the *aratawte* of Aqezis, kin to a *belêlike* of Amanap, kin to a *kharpañ* in Pakharas, wife of the *pezel* (?) Mêtabar.' Formula C followed by the word 'O Isis!'

**Kar. 31.** Stela of whitish sandstone, 51 x 32 cm. Cairo, No. 40129, marked G. 100, and may belong to G. 139, having been found face up against the wall of G. 100. Lettering of the later style.

a. 'Aqêñay, born of Bêkheye, begotten of Makhewitar.' Formulae A B C, invocation.

b. 'Khetizê, born of Katapeñaye, begotten of Tatakatey.' Formulae A B C, invocation.

The former of these is of the same family as those commemorated on Nos. 29 and 129.

**Kar. 32.** Rectangular altar with spout, the sunk field sculptured with an amphora upon an open wooden stand, a bowl placed on the mouth and a dipper hanging from it. On either side a lotus-flower between two buds with stems tied. Round the border a line of inscription doubled on the spout. Philadelphia, No. 7092, marked G. 100, belongs to G. 133. Writing of the later type. Published *Karanòg Cem.*, Pl. 16 and p. 241.



'Mali-Takhize, born of Temeyakaziye, begotten of the *sh[ante? . . . ]*, wife of a *shalkhash* of Amanap.'

The deceased's name is that of the mother in *Kar.* 6, 17, 23. The title *shante* occurs in the family, see *Kar.* 59, and *shalkhash* is the title of Mali-Takhize's husband Qêqêli in *Kar.* 6, 17, 23. This shows that *sama* means 'wife', 'concubine', 'consort' or the like.<sup>1</sup>

**Kar. 33.** Altar of pale reddish sandstone, 25 cm. × 30 and with spout 41 cm. Cairo, No. 40261, marked G. 103, to which tomb it belongs. Lettering of the later style.

'Tabiye.' Formulae A B C.

**Kar. 34.** Altar of yellow sandstone, 33 cm. × 31 and with spout 33 cm. Cairo, No. 40168, marked G. 103, having been found against the south wall; it may belong to G. 125. Lettering of late transition style showing the older form of ←.

'Yililikete, begotten of the *at* of Mash Nakhshanye, born of Khar (?), *shêni* of A[mmon?], *shalkh* of Amanap.' Formulae A B C.

In *Kar.* 60 Nakhshanye is *ant* 'prophet of Mash'; apparently *at-mashê* is a variant of this.

**Kar. 35.** Altar-stela of pink sandstone, 22.50 cm. × 21 and with projection 29 cm. Cairo, No. 40144, marked G. 109. The lettering is of the later style.

'Qê-Mazeye, Werezikeye, Kazil.' Three names, the last evidently of a woman and a later addition.

**Kar. 36.** Altar-stela of white sandstone, 38 cm. × 33 and with projection 40 cm. Cairo, No. 40124, marked G. 110, belongs to G. 51. The writing of late transition style, the letters inclining to cursive and not well formed.

'Tawmakalk · zêye, born of Awikhâlêye (?), begotten of Yimakali; and Tamalañmakasal, born of Kazaye, begotten of Makashêramlêli, sister (?) of an *arcqêbar*.' Formulae A B D 2 in the singular. 'O Makalakh.'

**Kar. 37.** Altar of fine sandstone, 37.5 cm. × 31 and with spout 39 cm. Cairo, No. 40113, marked G. 111, and found in the filling of the grave. Lettering of the later style, several signs imperfectly finished by the engraver.

'Tewize, born of Amanili (?), begotten of Yiñtemakheli; and Kashye, born of Tewize, begotten of Shakhîbetar; *zaskes* of the *shanan*; and Masmetyi, born of Meqêmeteli, begotten of Latlemême, *melake* of Mash, *qêrcñ* of the *shanan*.' Formulae A B C in the plural.

The first may be the mother of the second: the third appears to be the man commemorated by the stela *Kar.* 38 from the same tomb, his name, parentage, and description agreeing closely without being identical. *Shanan* may be a deity.

**Kar. 38.** Stela in the shape of a triangle truncated at the top, painted with the figure of a man standing facing to the right, in the right hand a staff, in the left a palm-branch. Over him is an inscription of six lines continued in four short lines behind his head and shoulders. Philadelphia, No. 7085, marked G. 111. The lettering is of the later style. Published *Karanôg Cem.*, Pl. 13, and p. 240.

'Masme, born of Meqêñ (?), begotten of Latlemême; *melake* of Mash, *qereñ* in Shimalê; O Isis! O Osiris!' Formulae A B C.

See the last.

**Kar. 39.** Double altar of whitish sandstone, 45 cm. × 26 and with spout 31 cm. Cairo, No. 40145, marked G. 112, having been found against the south wall of that grave, but its attribution is very doubtful. Writing of the later style.

<sup>1</sup> See also the description of *Kar.* 89.

a. 'Arilañmaks.' Formulae A B C.

b. 'Apêtakaze.' Formulae A B C.

It has already been pointed out that this belongs to the stela No. 29 from G. 89.

**Kar. 40.** Altar of sandstone, 41 cm. × 34 and with spout 45 cm. Cairo, No. 40112, marked G. 116, and probably belongs to G. 136. Lettering of the later type.

'Barakheth, born of Yepêtêli, begotten of Trebizemasheli.' Formulae A B C.

The deceased is commemorated also on the next, from G. 117. The father's name has been recut, cf. *Kar.* 6 for the reading.

**Kar. 41.** Narrow stela with dove-tail projection at the top, engraved with ten lines of inscription between rules. The inscription ends in four lines below the ruling, the first being a short line and the remainder (b) added in smaller characters filling the space. Philadelphia, No. 7104, marked G. 117, to which tomb it belongs. Writing of the later type. Published *Karanòg Cem.*, Pl. 19 and p. 241.

'Barakheth, *wemanis*-cadet (?), *shashimete-maléyês* of Amanapate, *makheli-arêshe*, kin of the *makeshakhe* in Napate, *malémars* from (?) Napata.'

b. the stela-formula (see above, p. 53, *Meroë*, p. 78) rendered as two phrases descriptive of the deceased; its presence is probably due to his southern origin.

See the last. For *maléyês* cf. 56, *Inscr.* 129, and for Amanapate (Ammon of Napata as rightly suggested by Roeder) *Inscr.* 94/7.

**Kar. 42.** Altar of sandstone, 30 cm. × 25 and with spout 32 cm. Cairo, No. 40125, marked G. 119, to which tomb it belongs. The lettering is of the later type.

'Metekazi, born of Bipañal (?), begotten of Shalakhtey; and Zerepesi; and Baratar, born (singular) of Sabênye, begotten (plural) of Nashêtar.' Formulae A B C (plural).

**Kar. 43.** Small stela tapering towards the rounded top, of yellowish sandstone washed with white, and painted with a male figure holding staff in right hand and whip (?) in left. The figure is nude to the waist, with broad loin-cloth and transparent pleated garment or long fringe to feet, necklace with bag in front, fillet round head. The stick, bag, whip (?), and fillet black, the rest light red. Inscription of several lines in black ink over and behind the head. H. 29, width at base 30 cm. Cairo Museum, marked G. 121, found 3 metres east of G. 149, with Ph. 7081. Writing of the later type.

The inscription is almost indecipherable. The hand-copy might indicate that the father's name was given without the mother's, but this is very improbable.

**Kar. 44.** Stela of brownish sandstone, 35 × 20 cm. Cairo, No. 40187, marked G. 125, to which tomb it belongs, having been found in the angle formed by the east wall and the solid block on the east face. Lettering of transition style.

'Shinatame, *makeshakhe* of Ammon, *shêni* of Mash, begotten of Tameshakhize, born of Yiteli.'

The deceased's brother is commemorated in *Kar.* 48, and his father apparently in *Kar.* 126.

**Kar. 45.** Three fragments joined together forming about three-quarters of a rectangular altar, the spout lost; the sunk field sculptured with an amphora on either side of a small square basin, four circular loaves below, and another remaining at the top left-hand corner. Two lines of inscription round the edge. Philadelphia, No. 9078, marked G. 219. Lettering of late style.

'Qerem-Tezêlize, *shêni* of Ammon, and Bakireze [born of . . . . .], begotten (plural) [of . . . . .].' Formulae A B C (?) in the plural.

The fragmentary stela *Kar.* 102, also from G. 219, belonged to the same persons.

**Kar. 46.** Altar of whitish sandstone, 30 cm. × 27 and with spout 34 cm. Cairo, No. 40170, marked G. 127, belonged to G. 134. Writing good, of the later style.

‘Yizêtbelile, *belêlêke* of Ammon.’ Formula C.

**Kar. 47.** Rectangular stela, finely engraved with fourteen lines of inscription between rules. Philadelphia, No. 7103, numbered G. 135. Found against NE. corner of G. 183 to which it probably belongs. The lettering of the later style. Published *Karanôg Cem.*, Pl. 19 and p. 241.

‘The honoured (?) Khawitrêr, *pestê* in Akiñ, *nak* in Akiñ, *kharpkhañ* in Pakharas, belonging to *lakhshmalêwê* (?), *tabqê* in Tamañ, *qêrezek*, *amêke* in (?) Nalête,<sup>1</sup> *malê-mars* in Akiñ, great *wêmanis* in Akiñ, prophet of *bêqakharw* as far as (?) Pezeme,<sup>2</sup> kin of the king’s *paqar* Atametañ Tabê, kin of Shêtankel, kin of Tabakhemakhar, kin of Litakhrêr, of the *mate* of the *kazi akaw kanaw khatekake* in Shazesh (or ‘of the *mate* of the mother of the *kazi*’, &c.), of the *mate* of the royal consort Zewekazil, of the *mate* of Arwatal, *malê*, *wawiki* of Tebawe (?).’

This fine stele shows no parentage, nor any invocation or funerary formula. The princely personage is connected with Akiñ, Pakhoras (Faras), Pezeme (Amara), and Tebawe (?) (Philae or Biga). For the element *khawit-* in his name see *Inscr.* I, p. 64, and for *rêr*, *ib.*, p. 73.

**Kar. 48.** Stela (?) of whitish sandstone, 41 × 37 cm. An offering table with spout is outlined with a double row of punctures, and a hollow cut in the centre through the inscription. Cairo, No. 40257, marked G. 135. Lettering of late transition style.

‘Shazeñyêli, born of Yiteli, begotten of Tamesh-kize.’ Formulae B A.

The same parentage is in *Kar.* 44 above.

**Kar. 49.** Altar of pale yellowish sandstone, 74 cm. × 44 and with spout 52 cm. Cairo, No. 40235, marked G. 136, to which tomb it belongs. Lettering of late transition style.

‘Takar, born of Yilakhamali, begotten of the *shalkhash* Qêqêli, *mareperi* in Shimalê, *shanamzes* of the *pestê*, *malê-mars*, kin of the prophet (?) of Mash Taqêye.’

The parents’ names are well known from other inscriptions, but are not found together elsewhere. Ataqêmete in *Kar.* 59 may be this (A)taqêye; see *Kar.* 34 for his title.

**Kar. 50.** Altar of yellowish sandstone, 37 cm. × 26 and with spout 32 cm. Cairo Museum, marked G. 139, and probably belonging to that tomb. Writing of late transition style.

‘Taqêshete, prophet of Mash, born of Yilakhamali, begotten of Shaweyibar, brother (?) of a *peshtê*.’ Formulae A B E C.

The same parentage in *Kar.* 59 and 116, and the father in a descriptive phrase in 29.

**Kar. 51.** Round-topped stela, painted with the figure of a nude boy standing in the centre facing to the left; four lines of inscription at the top continued in four short lines before the face. Philadelphia, No. 7076, marked G. 140, having been found in the shrine. Lettering of the later style. Published *Karanôg Cem.*, Pl. 12, and pp. 10, 240.

‘Marêshikali, kin of the *pestê* Bartêye, truly born of Sharbikaze.’ Formulae A B.

**Kar. 52.** Altar of pale sandstone, 35 cm. × 26 and with spout 35 cm. Cairo, No. 40138, numbered G. 140, to which it belongs. Lettering of the later style.

‘The honourable Pezemêke, truly born of Zêke, begotten of the chief *shamat* Shakhâlêye, kin of the *pestê* Bartêye.’ Formulae A B C. ‘*Malê*.’

**Kar. 53.** Stela of pink sandstone, 26 × 33 cm. Cairo, No. 40135, marked G. 145, to which tomb it belongs. Lettering of the later style.

<sup>1</sup> Cf. *Kar.* 59.

<sup>2</sup> Cf. *Kar.* 121. *-vêtêlê* is the genitival of the *-yate* in *Inscr.* 94/12, 27.



The first part of the text is in unusual form and is difficult to analyse. It seems as if the top line was intended to contain the initial words, but only the first letter has been engraved. The *113* at the beginning of the next line is perhaps the title, and *48←4/133* the name of the deceased, possibly with *48←* substituted for *48/13*. But the group looks like a descriptive phrase, and if that was so the name of the deceased has never been engraved. The *113* would then be the usual appendage, and the name may have consisted of a few letters following the initial words, or the initial words may not have occurred in the inscription and the top line have been intended to be occupied by the name.

'The honourable Shaqêri (?), kin of *paqars*, kin of *pestês*, begotten of the *mareperi* Papal, truly born of Terikhalbe.' Formulae A B C.

**Kar. 54.** Altar of very pale sandstone, 33 cm. × 31 and with spout 42 cm. Cairo, No. 40143, marked G. 146, perhaps belongs to G. 364. Lettering of the later type.

'Piñtibe, born of Amaye, begotten of Pizewatar, kin of *paqars*, kin of *pastês*, sister (?) of the *wémanis*-cadet Amani-ñan . . . 1 Yetakhetel (?), sister (?) of a *shatamases*, wife of a *teter*.' Formulae A B.

**Kar. 55.** Altar of coarse orange sandstone, 33 cm. × 31 and with spout 43 cm. Cairo, No. 40109, marked G. 148, having been found 80 cm. south of the middle of the south wall. The writing is of the later type.

'Shaqazaye, begotten of Shibawitar, born of Kharmali (?); and Yewizaye, born of Shaqazaye, begotten of Makhewitar.' Formulae A B (plural).

The first is probably the mother of the second. The invocation is to Isis, Osiris, and Maklakh.

**Kar. 56.** Stela of whitish sandstone, 30 cm. × 48 and with the projection 56 cm. Cairo, No. 40266, marked G. 148, and belongs to that grave. Lettering of late transition style.

'The prophet of Mash Qêretakar, born of Mala-tekeli, begotten of the *shatamases* in Azere Natawitar, kin of a *maleyês* in Atiye, kin of an *ateqi* in Shazês, kin of the chief envoy Sharawên.'

**Kar. 57.** Altar of whitish sandstone, 25 cm. × 21 and with spout 26 cm. Cairo, No. 40140, marked G. 149, and perhaps belonging to it, having been found 1.50 m. from its NE. angle. The lettering is of late transition style, showing the earlier form of ←.

'Mali-Qezeshe, begotten of Kelekhekeniwe, truly born of Mali-Tekali.' Formulae A B C. The deceased is evidently a woman by the prefix to her name, and half-sister of the last.

**Kar. 58.** Stela with inscriptions so disposed as to indicate that there have been two or more figures painted on it. 35 cm. × 25 cm. Cairo, No. 40130 (misaid), numbered G. 152, having been found in the robber's hole, and perhaps belongs to that or to 235. The lettering is of archaic (?) type: the form of ← without / is rare.

The groups following the initial words are difficult to analyse. *11351* is a woman's name: there has been an alteration here, an erased *113* being clearly visible. The next group may be compared with the phrase *48←51352:41* in *Kar. 23*. It is not clear whether the two groups *4853513←1:11351* are to be taken separately as proper names, or the second group, or both together, as only a title of the following name.

'Meqên Mate-qetakeni; and Mitasmême, *are* of Ammon.' Formulae A B.

**Kar. 59.** Rectangular altar with spout, the sunk field sculptured with a deep cartouche-shaped reservoir, on either side of which is a ewer with water pouring from its spout, four flat cakes above, and four circular loaves at the top. The channel is not hollowed, but indicated in the spout by two deeply engraved outlines. Two lines of inscription round the border,



separated by rules. Hard but neat execution. Philadelphia, No. 7089, marked G. 153, having been found in the approach. The lettering of late transition style. Published *Karanôg Cem.*, Pl. 15 and p. 240.

The lady commemorated appears to be the mother of one or more persons on other stelae, and is full sister of *Kar.* 50 A and 116 A, and cf. 49.

'Temey-kaziye, born of Yilekhemali, begotten of the *saïte* Shaweyibar, kin of a *paqar*, kin of a *peshtê*, *malê-mars amêke* in Nalête, sister (?) of the chief *ataqê*, sister (?) of the prophet (?) of Mash and second (?) *ataqê*.' Formulae A B C D.

**Kar. 60.** Altar of whitish sandstone, 27 cm. × 21.50 and with spout 30.50 cm. Cairo, No. 40239, marked 158 (not 153), having been found against the middle of the south wall. The lettering is of late transition type.

Two persons are commemorated, children of the same parents, and related to *Kar.* 34 C. The first is probably a woman, see the name on the next.

'Arer-zakhetê and Ataben, truly truly born of Nataye, kinsfolk of the prophet of Mash Nakhashnye, begotten of the prophet of Mash Shaleketey, kinsfolk of the *tartekes* Shakhibekhe.' Formula A (singular).

Arer may be a place-name, as it occurs with the ending ~~44~~ in name A of *Kar.* 20, and is paralleled by 'Napata' in the name Napata-Zakhetê of *Inscr.* 60.

**Kar. 61.** Rectangular stela with dove-tail projection at the top, engraved with ten lines of inscription between rules. Two ruled spaces at bottom blank, neat work. Philadelphia, No. 7100, marked G. 153. Found opposite middle of east wall of G. 180. Published *Karanôg Cem.*, Pl. 18 and p. 241. Lettering of late transition style.

'The honourable lady (?) Areka-zakhetê, born of Pezeqaye, begotten of a *teter* of Amanap, kin of a *pestê*, wife of a *teter* of Amanap, *malê-mars*.' Formulae A B C D E.

The descriptive phrases are applicable only to a woman. *113473* is not a separate name but a title, for it occurs in *Inscr.* 87 exactly as here before the name of a woman with phrases and formulae following in the singular. The name of the deceased is closely like that on the last. In the parentage the father is referred to only by his title.

**Kar. 62.** Altar of yellow sandstone, 44 cm. × 33 and with spout 40 cm. Palimpsest, with many lines of earlier engraving. Cairo, No. 40149, marked G. 156, to which tomb it probably belongs. Lettering of late transitional type.

Incorrectly written. The father's name is much altered. *ω 38λ*, cf. 64 c, would be a possible reading of the first signs, but *ω 95ω 3λ* occurs as a title.

'Metitabarash truly born of Yilakhamali, begotten of the *zakaretri* Tari (?).' Formulae A B.

**Kar. 63.** Altar of whitish sandstone, 27 × 30 cm. Cairo, No. 40179, marked G. 156, to which tomb it probably belongs. Lettering of the later type.

'Meli (?) - Kaziye.' Formulae A B.

**Kar. 64.** Rectangular altar with spout, central rectangle deeply hollowed, plain, channel of spout narrower. Four lines of inscription engraved round edge, fine work. Philadelphia, No. 7098, marked G. 157, having been found against the west side. Lettering of later style. Published *Karanôg Cem.*, Pl. 17 and p. 241.

'Qêreqêre, and the honourably related Qêretakar, born (plural) of Arakiye, begotten of Nâwkar.' Formulae A B C (plural). 'Kinsfolk of a *pestê*. And Malizawas, wife, born of Mitaleye, begotten of Nêbatar.' Formulae A B C. 'O Isis and Osiris.'

Perhaps Malizawas is wife of Qêretakar whose name ending in *r* shows that he was a man.

**Kar. 65.** Stela of brownish sandstone, 49 × 30 cm. Cairo, No. 40183, marked G. 157, found near the NE. corner of 153. Lettering of late transition style.

‘Mali-witemême, born of Kharaye, begotten of Shakaliye.’ Formulae A B.

**Kar. 66.** Altar of pinkish sandstone, 32 cm. × 29 and with spout 32 cm. Cairo, No. 40153, marked G. 161, and belonging to that tomb, having been found in position. Lettering of the later style.

‘. . shakhalabe.’ Formulae A B.

**Kar. 67.** Altar of pinkish sandstone, 29 cm. × 28 and with spout 35 cm. Cairo, No. 40175, marked G. 163, having been found against the south side of the circumference of that grave. Lettering of the later style.

‘Tiralqêshakhi, begotten of Takemarêli, born of Penalishakhi, and Mayeqêshakhi, *wize-mete*.’ Formulae A B C D (plural). ‘Sisters(?) of the *atêsh*.’

**Kar. 68.** Stela of pink sandstone, 24 cm. × 38 and with knob 42 cm. Cairo, No. 40267, marked G. 165. Lettering of the later style.

‘Abesaye, born of Shitêye, begotten of Wayeteye, kin of an *ate* in (?) Pezeme, *shatamazes* in Shaye.’ Formulae D B A. ‘O Patrêt.’

Shaye is the island of Sai.

**Kar. 69.** Altar of coarse yellowish limestone, 36 cm. × 33 and with spout 40 cm. Cairo, No. 40146, marked G. 169, having been found in the NW. corner of the superstructure. Lettering of late style.

‘A . . . ñaqatêye, born of Kazimanali, begotten of A . . . li, *yerêteke* of Mash, *makeshake* of Mash, prophet of Mash, *masek* of Khash, *teter* of Mat, *karetey . . ês* (?) in Zêr.’ Formulae A B C.

**Kar. 70.** Altar of whitish sandstone, 26 × 29 cm. Cairo, No. 40159, marked G. 172, having been found near its south side. Lettering of late style.

‘Wa . . . pelawe, born of Meqêti, begotten of Yikharasmême, kin of a *shashêr*, kin of a *shalkhash*, kin of an *areqebâr*, *teter* of Mash, and (?) *sharaq*.’ Formulae A B C.

**Kar. 71.** Yellowish sandstone, 28 cm. × 28 and with spout 38 cm. Cairo, No. 40171, marked G. 174, having been found to the west of the tomb. Lettering of late transition style.

‘Metakeshitê, truly born of Mali-Tewen.’ Formulae A B C. ‘*Malê-mars*.’

**Kar. 72.** Double-spouted altar of sandstone, 51 cm. × 53 and with spouts 75 cm. Cairo, No. 40165, marked G. 174, having been found near the west wall like the last. Lettering of late style.

‘Makhenake truly born of Mali-Tewen, truly begotten of the great *wêmanis* Shêtanakeli, kin of *paqars* and *pestês*.’ Formulae A B C E. ‘*Matamate malê-mars*. O Isis!’

It is curious that this unique double-spouted altar is inscribed for only one person. *Matamate* is not a proper name. cf. *Kar.* 75.

**Kar. 73.** Stela of orange-coloured sandstone, 30 cm. × 33 and with projection 42 cm. Cairo, No. 40117, marked G. 174, having been found near the NE. corner. Lettering late transitional.

‘The honourable Azeliye, born of Apilaye, begotten of Telepêl, kin of *paqars*, kin of *pestês*, *malê-mar̄s* in Nalête.’ Formulae A B C. ‘*Malê*.’

See the next.

**Kar. 74.** Altar of yellowish sandstone, 24 cm. x 27 and with spout 33 cm. Cairo, No. 40238, marked G. 174, to which tomb it probably belongs. Lettering late transitional and bad.

‘Azeliye born of Apilay.’

This is the altar belonging to the stela 73.

**Kar. 75.** Rectangular altar with spout, the sunk field sculptured with two ewers pouring water towards each other, and four circular loaves. The border engraved with three lines of inscription. Philadelphia, No. 7094, marked G. 174, found against the SE. corner of G. 208. Lettering late. Published *Karanôg Cem.*, Pl. 16 and p. 241.

The deceased has the same parentage as No. 72, and the same mother as No. 71.

‘Tanabelile, truly born of Mali-Tewen, truly, truly begotten of the great *wémanis* Shêtanakeli, *matamate*, kin of a *paqar*.’ Formulae A B C. ‘*Malé-mars*.’


**Kar. 76.** Stela of brownish sandstone, 35 x 27 cm. Cairo, No. 40134, marked G. 174, having been found in the robber’s hole in that tomb. Lettering late.

After the extended invocation to Isis and Osiris, ‘Malebasazêke, begotten of Berêpañtapête, born of Yiwizatelitê.’ Formulae A B C.

**Kar. 77.** Altar of yellowish sandstone, 73 cm. x 53 and with spout 66.50 cm. Cairo, No. 40234, marked G. 179, belongs to G. 187. Lettering late.

‘Malêtên, born of Khazakhaziye, begotten of the *sakaretari* Shamezeli, *pestê* in Akiñ, *belilêke* in Napate, *wemanis*-cadet.’ Formulae A B C.

Evidently this was the leading man in Acine, with a position in Napata itself. The epithet cadet (*akrêre*) is also princely.

**Kar. 78.** Rectangular altar with spout, of yellowish sandstone, 38 cm. x 34.50 and with spout 46 cm. In the sunk field a goddess with indistinct emblem<sup>1</sup> on her head and vulture head-dress, and Anubis opposite, each pouring water from a small vase; between them is an amphora on a stand with dipper hanging from the mouth, four round loaves and an oval hollow beneath, and behind each of the deities is a ewer. In the middle of the spout is . Flesh of Isis, robe of Anubis, and the vases coloured red. Inscription round edge in three lines. Cairo, No. 40164, marked G. 182, but probably belongs to G. 203. Lettering transitional. Published *Karanôg Cem.*, Pl. 20 and p. 241.

‘Ñatewitar, begotten of the *sakaretari* Makhizat, born of Mali-Taraqize, *peshtê* in Akiñ, *waleke-krêr*, *sakeskiñ-shashimcte*, *shamarshê-krêr*, *abashê*, belonging to kings (?), *nabar-wañali* in Yipakhe, kin of a *paqar*.’ Formulae A B C D 2.

The deceased prince is referred to in *Kar.* 83, and is brother of the deceased in 79 and 124.

**Kar. 79.** Rectangular altar with spout, the field slightly sunk, sculptured with two ewers standing in conical bases, and pouring water on eight circular loaves; above is an oval basin cartouche-shaped with triangular handle at each end. Two lines of inscription engraved round the border. Philadelphia, No. 7087, marked G. 187, having been found against the NW. angle. Lettering late transitional. Published *Karanôg Cem.*, Pl. 15 and p. 240.

The deceased is a woman as is shown by the epithets; she is full sister of the last and of *Kar.* 124, but her father is here named without his title.

‘Shabaye born of Mali-Taraqize, begotten of Makhizat, kin of a *paqar*, sister (?)<sup>2</sup> of

<sup>1</sup> See above, p. 30, note 7.

<sup>2</sup> Perhaps this difficult expression ‘belonging to the . . .’ means ‘sister’, as Shabaye’s brother in *Kar.*

78 is ‘*peshtê* in Akiñ’, and it recurs with her sister in *Kar.* 124. I have used the translation ‘sister’ (?) throughout this chapter.



a *peshtê*, sister(?) of a *belêlêke*, mother(?) of a *shañamazes*, *shañamazes-lady*(?).' Formulae A B D E.

**Kar. 80.** Altar of whitish sandstone, 25 × 36 cm. Cairo, No. 40151, marked G. 187, having been found against its north wall. The inscription is rudely engraved in archaic style.

The inscription is injured, and is difficult to analyse as none of the usual guides to the meaning can be clearly recognized and it is even uncertain where it began. The left half of the spout was perhaps never engraved, and the initial words may be written on the right side, the first on the right half of the spout (l. 7) 43[13], the second on the right half of the border on that side (l. 6) 4//5W[13], but this is by no means certain. If, however, we read round from the left continuously in the usual way we may recognize the letters in the following order:—

⏏ 13 (5) 4//44←35ξ (4) //5λ]5λ] (3) 7K4K7 (2) ⏏  
⏏ 14 (7) 4//5W (6) ⏏

**Kar. 81.** Rectangular stela with rounded projection at top, engraved with eight lines of inscription between rules. Philadelphia, No. 7106, marked G. 191, having been found in the 'dromos'. Published *Karanòg Cem.*, Pl. 19 and p. 241.

The writing is of late type and very bad, letters being entirely misunderstood by the engraver.

'Wimalêl, truly born of Tamêye, truly begotten of Ataqêli(?), *malê-mars* in Nalète.' Formulae A B.

The parentage seems to be the same as that in *Kar. 86*.

**Kar. 82.** Altar of white sandstone, 33 cm. × 23, and with spout 32 cm. Cairo, No. 40108, marked G. 193. Lettering late and not good.

'Tamêye, born of Pêpêye, begotten of Tabakhareyanakali.' Formulae A B B C. 'O Isis, O Osiris!'

The deceased appears again as the mother in *Kar. 81* and *86*.

**Kar. 83.** Stela of grey sandstone, 48 × 25.50 cm. Cairo, No. 40271, marked G. 203, to which it belongs. Writing late. The first line entirely worn away, and the second much injured.

'Li . . . (?), *shalqgeñ* of a *pestê*, kin of the *pestê* Ñatewitar, kin of the *netê*, born of Tayenêlê, begotten of Ñatelaletey.' Formulae A B C. 'O Isis, O Osiris!'

'Ñatewitar, *peshtê* of Akiñ,' is commemorated (in older lettering) on *Kar. 78*.

**Kar. 84.** Altar of sandstone, 28 cm. × 25.50 and with spout 36 cm. Cairo, No. 40148, marked G. 204, to which tomb it probably belongs. Lettering late.

'Tebiki, truly born of Khepesali, begotten of the *shalkhash* Wamili.' Formulae A B C D. '*Azêl-malê*'.

*ki* has been inserted below *Tebi*; the whole name is seen in *Inscr. 135*.

**Kar. 85.** Stela of whitish sandstone, formerly painted, with inscriptions fitted to the figures, 35 × 29 cm. Cairo, No. 40189, marked G. 205, having been found against its NW corner. Lettering transitional.

Two persons must have been represented, one taller and therefore more important than the other, but the first name has not been filled in; the second is 'Yelebaye'.

**Kar. 86.** Altar of yellow sandstone, 25 cm. × 25 and with spout 32 cm. Cairo, No. 40116, marked G. 209, and probably belongs to G. 208. Lettering late transitional.



The execution is bad and rough. The name of the deceased is without special termination, and the words of relationship on the father's side here take an unusual form, perhaps for lack of space.

' . . . talalémewi, born of Taméye, truly (?) begotten of Ataquéli.'

The parentage is the same as in *Kar.* 81.

**Kar. 87.** Altar-shaped stela (?) of white sandstone, 23 cm. × 21 and with spout 27 cm. Cairo, No. 40120, marked G. 218. Lettering late.

'Khashalék, prophet of Ammon, brother (?) of *ates* in Pezeme, brother of *santes*, *malé-mars* in Akiñ.' Formulæ A B C.

**Kar. 88.** Rectangular altar with spout, the sunk field sculptured with two ewers pouring water in one stream, four round loaves between them. Three lines of inscription engraved on border. Philadelphia, No. 7096, marked G. 219, having been found in position in the tomb. Lettering late. Published *Karanòg Cem.*, Pl. 17 and p. 241.

'Shabalaye, born of Shatakiñaye, begotten of Bali-Amème, kin of . . . . . ñ, *masek* of Mit, *shatamases*.' Formulæ A B C. 'O Isis, O Osiris! *Malé*.'

**Kar. 89.** Rectangular stela with rectangular projection at top; engraved with twelve lines of inscription between rules, enclosed by engraved lines, the inscription continued in a single line round the border. Philadelphia, No. 7099, marked G. 219; found in the dromos of G. 217. Lettering late. Published *Karanòg Cem.*, Pl. 18, and p. 241.

'Wiritelitê, born of Palemêñaye, begotten of the *shashêr* of Amanap Tarêsatame, kin of the prophet of Amanap Manêtel, mother of the prophet of Amanap Baratate, mother of the prophet Tani, sister (?) of the *sante* of Amanap Mashkel, belonging to the sisters (?) of the *shêni* of Ammon Merematebêlize and the *atêsh* Belimetaye, mother of the *shêni* of Ammon Belilizat, wife of the *shaleqeñ* of Amanap Yiremeñ.' Formulæ A B C D. 'O Isis, O Osiris!'

This long text down to the middle of l. 9 is a duplicate of the altar-inscription *Kar.* 19, attributed to the neighbouring tomb G. 70. It indicates the meaning 'wife'<sup>1</sup> for  $\overline{43/4} \text{ III}$ , since Yiremeñ and Wêrêteliyi, who is probably the same lady, are the parents of Arereteli in *Kar.* 20; moreover, in 21, Arereteli is  $\overline{43/4} \overline{43}$  of the *ant* Baratarye, while his mother is here  $\overline{43/4} \overline{43}$  of the prophet of Amanap Baratate, confirming, though not yet fixing absolutely, the meanings 'brother' and 'mother', which I had tentatively given to these two words before observing this evidence. There is a king named Baratate  $\left( \begin{array}{c} \overline{43/4} \text{ ? } \overline{43} \\ \Delta \end{array} \right)^2$ .

$\overline{43/4} \overline{43} \overline{43}$  Wiritelitê appears to mean 'belonging to the inhabitant of Wiri'; in *Kar.* 19 it is spelt  $\overline{43/4} \overline{43} \overline{43}$  with Wire, and  $\overline{43/4} \overline{43} \overline{43}$  Wêrê-teliye in *Kar.* 20, 21. Another variant of the initial group is probably seen in  $\overline{43/4} \overline{43} \overline{43}$  Were- (*Kar.* 35).

With Tarêsa-tame cf. Amani-tame (*Inscr.* 85), Pezemêke-tame (*Kar.* 100), and the divine (?) name Tarat. The title *shashêr* seems to be found only at Karanòg.

In *Kar.* 21 we have 'kin of the prophet Menêtel', and Menêteli is the father in 120.<sup>3</sup>

**Kar. 90.** Rectangular altar with spout and a plain rounded projection opposite to it, perhaps taken from the disk and horns of Isis as on the Golenischeff stela (*Inscr.* 131). The sunk field sculptured with two ewers pouring water on to eight loaves, below which is a cartouche-shaped bowl with triangular handle at each end. Inscription of two lines round border terminating in the field. Philadelphia, No. 7090, numbered G. 222, 'to which it probably belongs'. Lettering late. Published *Karanòg Cem.*, Pl. 15 and p. 241.

<sup>1</sup> See also the note to *Kar.* 32.

<sup>2</sup> Meroë, Pyr. B. 10, see *Inscr.* 1, p. 87.

<sup>3</sup> For Menête (or Amanête?), a name of Ammon, see *Inscr.* 94/4, 5.

'Aqamakas, born of Baleke-Witeke, begotten of Qelêkhar, kin of a *pestê*, wife of an *ate* in Pezeme.' Formulae A B.

A full sister of the deceased in *Kar.* 122.

**Kar. 91.** Altar of rough whitish sandstone, 26 cm. x 24 and with spout 34 cm. Cairo, No. 40189, numbered G. 241, to which it probably belongs, having been found in the dromos. Lettering late and faulty.

'The *masqêrês* of the king, Tamakhe (?), born of Arekikali, begotten of Makas-tame.' Formulae A B.

**Kar. 92.** Stela of brownish sandstone, 55 x 31 cm. Cairo, No. 40132, numbered G. 251, to which it probably belongs, having been found in the 'dromos'. Lettering late.

'Lapatenake, *arebtake* in Shimalê; and the *tañyiñ* Wêshapatakize, chief (Lady) of Music of Mash.' Formulae A B C (singular). [For the titles, see p. 82.]

**Kar. 93.** Altar of whitish sandstone, 26 cm. x 22 and with spout 31 cm. Cairo, No. 40141, numbered G. 256, having been found loose in the sand on the north of that tomb. Lettering late and faulty.

'Apatêye.' Formulae A B.

**Kar. 94.** Rectangular altar with spout, the sunk field sculptured with two amphorae pouring water upon two ♀-shaped objects; two round loaves on either side. The border engraved with three to four lines of inscription. Philadelphia, No. 7091, numbered G. 258, 'found against the middle of the south wall of G. 158'. Lettering transitional. Published *Karanòg Cem.*, Pl. 16 and p. 241.

Two deceased are commemorated, and both are male; the first by the epithets, the second by the ending *w* of the name.

'Taytiñali, born of Meqên, begotten of Atakelêl, *taqi* of Mash, *maleke* of Mash, a *qêreñ*.' Formulae A B C. 'O Isis, O Osiris.'

'Tanikar, *saske* of Mash.' Formulae A B.

**Kar. 95.** Altar of whitish sandstone, 28 x 27 cm., the spout broken off. Cairo, No. 40241, numbered G. 284, and found between 284 and 254. Lettering transitional.

'Zalisaye, truly born of Natakili, begotten of Shakhañateli.' Formulae A B C.

**Kar. 96.** Rectangular altar with spout, the sunk field sculptured with a representation of Isis (on the right) wearing disk and horns opposite Anubis on the left, one hand of each raised, the other holding an amphora upside down between them; the mouth of the amphora appears to rest on a rectangular table. Inscription of two lines round the border. Philadelphia, No. 7097, marked G. 285, having been found near the approach. Lettering late. Published *Karanòg Cem.*, Pl. 17 and p. 241.

'Amanilikhe, truly truly born of Natakili, truly begotten of Shaw . . li, kin of a *shaleqêñ*, *malê-mars*.' Formulae C A B.

The words of parentage are repeated to an extraordinary extent in this text. The mother is the same as in the last.

**Kar. 97.** Stela of whitish sandstone, 34 x 28 cm. Cairo, No. 40184, marked G. 290, to which it probably belongs. Lettering late and very faint; it may be supposed that the stela had been coated with stucco which has fallen off.

'Napatazale, begotten of Akheyañtakê, born of Kaziqewil[e]li, truly (?) kin of (?) a *paqar*, kin of a *pestê-krêr* (*pestê* cadet?), kin of a *kharpeñ* in Pakharas, *malê-mars* in Nalêtc.'  
Formulae A B.

Perhaps 'kin of the kinsman of a *paqar*' is the translation of the third phrase.

**Kar. 98.** Altar of yellowish sandstone, 46 cm. × 37 and with spout 47 cm. Cairo, No. 40150, marked G. 301, to which it probably belongs. Lettering late.

'Nashayezakhetê, born of Natakili, begotten of Aqayakar.' Formulae A B C. 'Kin of *paqars*, sister (?) of *pestês*, *malê-mars* in Nalêtc.'

It is interesting to find the last title applied to a woman.

**Kar. 99.** Altar of sandstone, 39 cm. × 30 and with spout 39 cm. Cairo, No. 40126, marked G. 302, and perhaps belongs to G. 288. The inscription is carelessly written and engraved in the later style.

'Make[zeqê]li (?), begotten of Yilamenk, born of Ze . . kaye.' Formulae A C (in the plural!). 'Mézayeye, begotten of Nakali, born of Makezeqêli.' Formulae A H.

The terminal phrase may be conjectured to read 48 3K 4W 14 malê-marses, though my hand-copy hardly suggests it.

Mother and son are here commemorated together: both are entitled *malê-mars*, a phrase which applies to women as well as men, see the last.

The formulae attached to the first name are written in the plural, evidently by inadvertence. This is the only case in which plural forms occur with a single name: on the other hand, in inscriptions commemorating more than one person the formulae are not uncommonly written in the singular, see *Kar.* 6, 8, 9, 60, 92.

**Kar. 100.** Altar of pale sandstone, 43 cm. × 30 and with spout 40 cm. Cairo, No. 40259, marked G. 318, to which it probably belongs, having been found 60 cm. from the SE. corner. Lettering transitional.

'Pezemêke-tame, kin of a *paqar*, brother of one belonging to a *peshtê*.' Formulae B A C.

For the name compounded with that of Apezemak see the note to *Kar.* 89.

**Kar. 101.** Altar of whitish sandstone, 37 cm. × 25 and with spout 36 cm. Cairo, No. 40244, marked G. 327, to which tomb it perhaps belongs, having been found just north of it. Lettering late transitional.

'Ten . . zakhité, begotten of Malê-shakhili, born of Metemanisali, wife of a *kharpakh* (?), wife of a *pestê*, sister (?) of a *shashêr*.' Formulae C A B.

'Zabêtelitê, *malê*, begotten of Yetêmatar, born of Kazeyet (?).' Formulae C C.

It seems probable that 14 written at the end of l. 8 is falsely repeated at the beginning of l. 9.

**Kar. 102.** Four fragments, of which three have been joined, of a sandstone tablet with raised edges still visible on the left hand and lower sides, while the top and right-hand edges are lost; portions of nine lines of inscription engraved between rules, and a rough rule cutting the lines down the middle. Philadelphia, Nos. 9090-4, marked G. 219. Lettering late.<sup>1</sup>

This stela commemorated the same pair of brothers as the fragmentary altar *Kar.* 45 from the same tomb. The initial words and first name were lost at the beginning; in ll. 1-2 (originally 2-3?) restore 48 ← ξ [R] 52 5W 5 [R] 'are of Amanap', followed by 'shêni of Ammon', and 'malê'.

The name of the second deceased Bak[ireze] is followed by a fragment 448 'Wil . . .' which must have belonged to the mother's name, having the B word (repeated) in the plural,

<sup>1</sup> The photograph out of order on Pl. 27.



occupying the gap in ll. 6-7; and thereafter the father's title  $\text{𐤍𐤓𐤕}$  'prophet' seems traceable, and the ending of the C word in the plural as in *Kar.* 45. Finally, l. 8 contained a short phrase ending with the masculine epithet  $\text{𐤏𐤓𐤕𐤏𐤓}$  in the plural 'brothers'(?), showing that both of the persons commemorated were men. But if, as is quite possible, a line were entirely missing between 5 and 6 this restoration could be greatly modified.

With 'are of Amanap' compare 'are of Ammon'  $\text{𐤏𐤓𐤕𐤏𐤓}$   $\text{𐤏𐤓𐤕𐤏𐤓}$  in *Kar.* 58. Amanap, like Amani and the other derived names, is usually written without the initial vowel; but after  $\text{𐤏}$  the vowel is more often preserved, as after *belelike* in *Kar.* 46, see also 34.

**Kar. 103.** Altar of whitish sandstone, 37 cm. x 26, and with spout 33 cm. Cairo, No. 40173, marked G. 359, having been found between that and 212. Lettering transitional.

The deceased is a man by the ending  $\omega$  of his name.

'Tenazakhar, begotten of a *peshtê*, born of Nabeyarêshakhi, *zasse* of Mash, *shalkhash* of Amanap.' Formulae A B.

Although the father is here designated only by his title, Tenazakhar seems to be a brother of the woman in *Kar.* 8, which is in a later style of writing.

**Kar. 104.** Fragment of rectangular altar comprising one corner and edge to the spout (which does not project), showing also the plain hollow of the field. The border engraved with two to three lines of inscription; two characters are also seen in the field. Philadelphia, 9088 B, from Karanôg cemetery. Lettering late.<sup>1</sup>

This fragment is chiefly interesting for its plural forms. A portion of a descriptive phrase in the plural, and the terminal formulae A and B, also in the plural, are preserved.

**Kar. 105.** Altar of whitish sandstone, 35 cm. x 22 and with spout 29 cm. Cairo, No. 40240, marked G. 363, and perhaps belongs to 379. Lettering transitional.

'Shake-Ziye, *mesan* of Ammon, *mezê* of Amanap, *shalkh* of Amanap, begotten of Masaye, born of Qêwêli.' Formulae A B C.

**Kar. 106.** Stela of red sandstone, 31 x 29 cm. Cairo, marked G. 363. Lettering late.

'The honourable Arêtanaye, kin of *pestês*.' There is no invocation.

**Kar. 107.** Stela of sandstone, 61 x 37 cm., with a vague painting in white below the inscription, possibly intended for a goddess and Anubis standing with a jar between them (cf. *Karanôg Cem.*, Pl. 17, No. 7097), and engraved line bounding the field below. Cairo, No. 40128, marked G. 363, and belonged perhaps to G. 379.

The lettering is of transitional type, and employs  $\leftarrow$  once for  $\leftarrow$ .

'Baleki-Kazili, born of Kazisharteli.' Formulae A B.

**Kar. 108.** Stela marked as an altar, of brownish sandstone. 38 x 27 cm. Cairo, No. 40180, marked G. 371, and found between that and 378. Lettering late.

'Khapéye, born of Wêshmakas, begotten of a *shêni*, of the harîm of a *shalkhash*.' Formula A.

**Kar. 109.** Altar of pink sandstone, 24 cm. x 21 and with spout 30.50 cm. Cairo, No. 40242, numbered G. 377, having been found to the SW. of that grave. Lettering late.

The name of the deceased is very doubtful, and of the epithets the first suggests a man while the second looks like a variant of the female epithet  $\text{𐤏𐤓𐤕𐤏𐤓}$  with  $\text{𐤏}$  for  $\text{𐤏}$ .

'Bakhañ ..(?), born of Kaziye, begotten of Malêbeshar, *taqi* of Amanap, *sate* of a *teter* of Amanap.' Formulae A B C.

<sup>1</sup> The photograph is amongst the fragments on Pl. 28.



**Kar. 110.** Stela of whitish sandstone, 45 × 27 cm. Cairo, No. 40131, numbered G. 377, to which it probably belongs, having been found in the robber's hole. Lettering transitional.

'... zibey, begotten of Taqêlc, born of Zêke-kazis, *shalkh* of Amanap, *taqe* of Amanap.' Formulac B A.<sup>1</sup>

**Kar. 111.** Altar of whitish sandstone, 28 cm. × 26 and with spout 31 cm. Cairo, No. 40176, marked G. 395, having been found near it. Writing late and somewhat confused.

'Yekemalantê (?), belonging to a *shashêr*.' Formulae A F G.

**Kar. 112.** Round-topped stela of whitish sandstone, h. 50 cm., w. 25 cm., with figure of man or woman sculptured in high relief, standing full-faced, nude to waist, the head destroyed, breasts pendant (?), right arm holding staff with hammer-like head, left arm down side holding fly-flap, tunic reaching half way between knee and ankle with fall in front. Cairo, No. 40265, marked G. 411. Published *Karanôg Cem.*, Pl. 11 and p. 48. Lettering late.

It is unfortunate that this unique stela is in bad condition. The inscription is so much injured that it is difficult to determine where it began and where it ended. Later study of the original may however clear up most of the difficulties.

'... spi... [envoy] of Rome, kin of the great [*wêl*]amis (?) Ycsqêrabc, born of Am... tclish, begotten of Weñat...'

For the title  $\epsilon\text{-}\overline{445}\text{J}/\overline{W52}:\overline{4}[\overline{1\text{X}32}]$  'envoy of (ic. to?) Rome', cf. *Inscr.* 129/4. It might be presumed that the personage represented by this remarkable sculpture was of special importance.

**Kar. 113.** Irregular slab of brownish sandstone, 45 × 39 cm., engraved on one face with a line of Egyptian demotic followed by a line of Meroitic. Cairo, No. 40186, marked G. 439.

Egyptian inscription: *P-šr-mr(?)sy P-a-ŧe-ʿS* 'Pshenmr (?), son of Petêsi'.

From the style it is probably not earlier than the later Ptolemics and may be of Roman period. The father's name means 'Gift of Isis' and is very common in Egypt; that of the deceased should mean 'Son of *Mr*', but I do not know this divine name *Mr* elsewhere.

Meroitic inscription: 'Samalzê-lakh', 'The elder (?) Samalzê'.

Undoubtedly contemporary with the Egyptian; it may be the Meroitic name of the same man. The lettering is transitional.

**Kar. 114.** Altar of pale sandstone, the central pit with two flights of steps, 43 cm. × 35 and with spout 40 cm. Cairo, No. 40256, marked G. 467. Writing late transitional.

'Shanashaye, truly born of Yetaremalî, begotten of Tabikhekhaye.' Formulae A B C. 'O Isis, O Osiris.'

**Kar. 115.** Stela with rounded top, engraved with an inscription of five complete lines and two characters in a sixth line. A deep notch cut into each side at the fifth line subsequently. Philadelphia, No. 7107, marked G. 770, having been found in 'the dromos'. Lettering late. Published *Karanôg Cem.*, Pl. 20 and p. 241.

'The honourable Mapêtawe.' Formulae A C.

**Kar. 116.** Altar of pale sandstone, 33 cm. × 26 and with spout 34 cm., purple colour on the offerings, the inscription divided into compartments by engraved lines. Cairo, No. 40114, marked G. 641, and probably belongs to G. 665. Lettering late, but  $\overline{4}$  for the usual  $\overline{4}///$ .

The deceased is male by the ending  $\omega$  of his name; and is a full brother of those in *Kar.* 50 and 59.

'Tapêtamakher, born of Yilakhamali, begotten of Shaweyibar, kin of a *pestê*, kin of the *belilêke* (in) Napata, kin of the *belilêke* of Amanap.' Formulae A B C.

<sup>1</sup> See the note on p. 47.

**Kar. 117.** Altar of whitish sandstone, 32 cm. × 27 and with spout 33 cm. Cairo, No. 40177, marked G. 650, having been found in its dromos. Lettering transitional.

‘Nalakiz, begotten of Temeyali, born of Kazipêlêyi, kin of a prophet of Amanap, kin of a *shante* of Amanap, *malê-mars.*’ Formulae A B C E.

**Kar. 118.** Slab of brown sandstone, h. 40 cm., w. 23 cm. Cairo, No. 40182, marked G. 650. Lettering late.

‘Saber, born of Sabezaman[i], begotten of Zekeli, brother of a prophet.’ Formulae A B.

**Kar. 119.** Stela of white sandstone, h. 28 cm., w. 27 cm. Cairo, No. 40298, marked G. 650. Lettering late.

‘Ar . . qêr, kin of a prophet of Amanap, begotten of Amewil(?), born of Shatakiñayi.’ Formulae C A B E.

**Kar. 120.** Altar of whitish sandstone, with disk and remains of horns (of Isis) projecting opposite the spout,<sup>1</sup> 31.30 cm. × 3 and with projections 42 cm. Cairo, No. 40155, marked G. 672, to which it probably belongs. Lettering late.

‘Shatepeñayi, born of Shamakas, begotten of Menêтели, kin of a *pestê.*’ Formulae A B.

**Kar. 121.** Spout broken from an altar, inscribed with three lines on each border and one in the channel. Philadelphia, from Karanôg cemetery. Lettering late.<sup>2</sup>

This tantalizing fragment is of interest as preserving in ll. 7, 8 a parallel to a remarkable descriptive phrase on the important stela *Kar.* 47, and in l. 14 a portion of a new descriptive phrase.

**Kar. 122.** Altar of whitish sandstone, 38 cm. × 26 and with spout 36 cm. Cairo, No. 40147, marked G. 677, and probably belongs to G. 709. Lettering late.

The deceased appears to be a man by the epithet ~~43/443~~. A sister is commemorated in *Kar.* 90, and his mother in 125.

‘Meqenali, born of Baleke-Witeke, begotten of Qelêkhar, *belêlêke* of Amanap, kin of a *peshtê*, brother(?) of a *peshtê*, *malê-mars.*’ Formulae A B C.

**Kar. 123.** Altar of sandstone, 37 cm. × 27 and with spout 32 cm. Cairo, No. 40166, marked G. 698. Lettering transitional.

‘Maqêshalawaterêr, *shêni* of Amanap, *sheni*(?) of Amanap, *shêni* of Amanap, *malê.*’ Formula C. ‘Born of Nakhali, begotten of a *shalkhash.*’

The repetition of the descriptive phrase seems extraordinary; it is perhaps for emphasis.<sup>3</sup>

**Kar. 124.** Altar, unusually thick, of sandstone, 36 cm. × 35 and with spout 42 cm. Cairo, No. 40107, marked G. 699, having been found against its south wall. Lettering late.

‘Kharmalêmakas.’ Formulae A B. ‘Begotten of the *sakaretri* Makhizaz, born of Mali-Taraqize, wife of an *amerê* of Amanap, kin of a *peshtê*, sister(?) of a *peshtê*, sister(?) of a *belilêki*, (*ma*)*lê-mars*, *malê*, kin of a *sham*, *sham*, wife.’

Her full brother and sister are commemorated in *Kar.* 78, 79.

**Kar. 125.** Rectangular altar with spout, the sunk field sculptured with two ewers pouring water into a cartouche-shaped bowl; above are a pyramidal heap of fruit and four loaves, and on either side a lotus-flower between two buds, three lines of inscription engraved on border. Philadelphia, No. 7095, numbered G. 701, having been found ‘virtually in position’. Lettering late. Published *Karanôg Cem.*, Pl. 17 and p. 241.

<sup>1</sup> Cf. *Inscr.* 131, and 90 above.

<sup>2</sup> The photograph shown on Pl. 29.

<sup>3</sup> Cf. the reduplications on p. 37.

'Baleke-Witeke, born of Qenanaye, begotten of Zabêli, kin of a *paqar*, sister (?) of a *peshtë*, sister (?) of a *kharpkhañ*, sister (?) of a *belêleke* in Napata, mother of a *peshtë*, belonging to the mothers of a *belêleke* in Napata and (of a *belêleke*) in Pezeme, wife of a prophet of Amanap, *malê*, *malê-mars*.' Formulae A B E.

This fine monument is our principal source for the descriptive epithets of a woman. The lady commemorated was the mother in *Kar.* 90 and 122.

**Kar. 126.** Altar of whitish sandstone, 37 × 33 cm. Cairo, No. 40110, marked G. 701. Lettering archaic.

The deceased person is evidently a man by his title and description.

'The *shake* Tamashakhazi,<sup>1</sup> *samekeke* and (?) prophet of Isis, *shêni* of Ammon, *panqês* of Ammon, *pashê*.' Formulae F A.<sup>2</sup>

**Kar. 127.** Altar of whitish sandstone, unusually thick, 27 cm. × 31 and with spout 40 cm. Cairo, No. 40263, marked G. 704, to which tomb it possibly belongs, having been found 1.50 m. north of its approach. Lettering transitional.

The deceased must be a woman by the epithets. The phrase in ll. 13-15 seems to have been substituted for *43/4/11 5 4R*: *W 1/1/1* or something similar. There are several other mistakes and alterations.

'Bekhaye.' Formulae C D 2 A B. 'Sister (?) of a *paqar*, sister (?) of an *are-tawte*, mother of a *peshtë*, mother of a *kharpkhañ*, *malê*, *makalaw malê*, *qêri malê*, mother of (?) a *malêwi*, sister of (?) a *malêwi*.' Formula C.

**Kar. 128.** Altar of whitish sandstone, 32 cm. × 28 and with spout 32 cm. Cairo, No. 40115, marked G. 704, having been found against its north wall. Lettering transitional.

'Khamakhar.' Formulae A B. '*Mashkhat* of Ammon, *shêni* of Mash, *mareperi* in Shimalê, *shalkh* in Nalête (?). O Isis, O Osiris!' Formula C.

**Kar. 129.** Stela slab of greyish sandstone, h. 50, w. 33 cm. Cairo, No. 40188, marked G. 704, to which it probably belongs, having been found by its NW. corner. Lettering late transitional.

'Kazi-Qebatas, born of Bêkheye, begotten of the *zakaretari* Makhewitar, kin of a *pestê*.'

The deceased is evidently a woman, having apparently the title *4R 2* preceding her name. She is full sister of the persons commemorated in *Kar.* 29 and 31, and her mother is commemorated in *Kar.* 127.

**Kar. 130.** Altar of whitish sandstone, 27 cm. × 24 and with spout 34 cm. Cairo, No. 40156, marked G. 712, to which it belongs. Lettering late.

'Menatayz (?), born of Pezeme-zêke, begotten of the *kharpkhañ* Tezêke, sister (?) of a *pestê*.' Formulae A B.

The deceased person is a woman by the descriptive phrase. The last letter is therefore not to be restored as *W*.

**Kar. 131.** Diminutive stela of sandstone. On one face is painted a standing figure in profile, with napkin (?) in the left hand, and above is an inscription of three lines written in ink. Philadelphia, No. 7086, from 'dromos' of G. 178. Lettering late transitional. Published *Karanôg Cem.*, Pl. 12 and p. 240.

'The honourable Shelakhiye. O Isis, O Osiris! *bêbas*.'

<sup>1</sup> Compare the father's name in *Kar.* 44.

<sup>2</sup> It seems as if ll. 8-10 are confused and A F intended:—

*43:43 5 31:W 3 1/1/1 3 1/1/1 1/1/1 1/1/1*

otherwise there is an inexplicable *1/1/1* in l. 8.



The invocation is not in its usual place at the beginning of the inscription, and the last group is puzzling.

**Kar. 132.** Altar of whitish sandstone, 42 cm. × 33.5 and with spout 41 cm. In the Ashmolean Museum, Oxford; found on the sheikh's tomb at Karanôg<sup>1</sup> with others uninscribed or worn smooth. The inscription (late) is written round the edge in the reverse of the usual way, as if to be read from the outside instead of the inside of the altar, and it ends on the field in five lines which succeed each other from bottom to top. A rough copy made on the spot shows some signs (in ll. 3 and 7) which were broken away from the spout in transit to England. These are inserted in the plate with dots round.

'Zem . . . tes, begotten of Zewitar, born of Balaye, great (lady) of Music of Isis, wife of<sup>2</sup> a *masqîrês* in Shimalê.' Formulæ B A C.

**Sh. 1.** Rectangular altar with spout; the field outlined but not sunk, sculptured with two ewers pouring water, a vase between and above them, an oval basin below. Underneath, between this representation and the spout, is a vessel on a stand between two frogs (or kneeling figures). An inscription engraved in two lines on the border at the top is continued in eleven lines on each side of the representation in the field, crossing from side to side in half lines. The arrangement is thus like that of a stela, but with the projection below. Philadelphia, No. 5100, size 39 × 34 cm., found behind tomb 23, immediately outside the SE. corner. Published *Arcika*, Pl. 32 and p. 31. Lettering late.

'Talaye, born of Kizateliye, begotten of Takheye, kin of the *shanamazcs* in Teñ, *malê-mars* in Teñ.' Formulæ A B C D.

**Sh. 2.** Rectangular altar with spout, the sunk field sculptured with two ewers pouring water on to four round cakes, a cartouche-shaped bowl between them. Inscription in one to two lines round the border. Philadelphia, No. 5101, size 29 × 29 cm. Found in position (?) in front of tomb 25. Published *Arcika*, Pl. 32 and p. 31. Lettering late.

'Khawitan . . . e, born of Takharêlikaze, begotten of Qeremaye.' Formulæ A B C.

**Sh. 3.** Rectangular stela with projection at top, inscribed with eleven horizontal lines. Cairo, No. 39276, brownish sandstone, size 29 cm. × 29 and with projection 32 cm. Published as Ph. 5102 in *Arcika*, Pl. 33 and p. 31. Marked Shablûl 22, having been found between tombs 22 and 12; it may therefore have belonged to 22. Lettering late.

The name is probably that of a woman, from its composition, and the number of kinships claimed.

'O Isis, O Osiris, O Maklakh! Belêlêye, truly born of Akesaye, kin of the chief *qêren* in Bezewe Yesbêkhe, kin of the chief envoy *Zêzewiye*, kin of the chief envoy *Natepêke*, *malê-mars* in Teñ.' Formulæ A B.

**Sh. 4.** Rectangular stela, shaped like an altar, with projection at top, engraved with nine lines of inscription between rules. Philadelphia, No. 5103, size 42 × 30 cm. Found on tomb 14. Published *Arcika*, Pl. 33 and p. 32. Lettering late.

The epithets, especially *43/4/W/W 3*, show that the deceased was a man.

'Yiwaletey, born of Arêkaye, *shiremarêke*-cadet, *shamat*-cadet, *shêbakhe*-cadet, *waleke*-cadet, envoy of the king.' Formulæ B A C.

<sup>1</sup> *Karanôg Cem.*, Pl. 110.

<sup>2</sup> Read probably *44/4*



**Sh. 5.** Altar-shaped stela with projection below, engraved with eight horizontal lines of inscriptions. Philadelphia, No. 5104, size 31 × 32 cm., found in front of tomb 14. Published *Arcika*, Pl. 33 and p. 32. Lettering late.

The name ending in *w* shows that the deceased was a man.

'Qêmaskhar, truly born of Shaqênye, begotten of Mashmashemali, *shashimete* of Mash, *malê-mars* in Teñ.' Formulæ A B C.

**Sh. 6.** Rectangular stela with small projection at the top, inscribed with ten lines between rules. Cairo, No. 39275, brownish sandstone, size 25 cm. × 23 and with projection 27 cm., marked Shablûl 23, to which it probably belongs, having been found in front of it. Published *Arcika*, Pl. 34 and p. 32 as Ph. 5105. Lettering late.

'The honourable Qêreqêye, begotten of the *mezê* Tebazetemêye, born of Nawi. ye, kin of the envoy Yisbêkhe, wife of the *mazêsh* Tanabelile.' Formulæ A B C. '*Malê-mars* in Teñ.'

**Sh. 7.** Stela tapering slightly upward, with small dove-tail projection at top; inscribed with eleven horizontal lines of inscription. Philadelphia, No. 5106, size 31 × 22 cm., found outside SW. corner of tomb 32. Published *Arcika*, Pl. 34 and p. 32. Lettering of the later style, with a peculiar form for the ← seen also on the altar *Sh.* 17, belonging to the same person.

'Têshaye, born of Takizaye, begotten of Shabareye.' Formulæ A B C I.

**Sh. 8.** Rectangular stela with dove-tailed projection at top and square drafted upon it, engraved with an inscription of ten horizontal lines. Philadelphia, No. 5107, size 42 × 29 cm. Found in the centre of tomb 34. Published *Arcika*, Pl. 34 and p. 32. Lettering late.

'Nashaye, mother of the chief envoy [Ta?]ni, born of Shiwe, begotten of the *shashamari* Peshilikar.' Formulæ A B C.

**Sh. 9.** Rectangular altar with spout, the field deeply hollowed, border engraved with one to two lines of inscription. Philadelphia, No. 5108, size 36 × 35 cm. Either this or No. 12 was found on tomb 33. Published *Arcika*, Pl. 34 and p. 32. Lettering late.

'Shizêkeñaye, born of Nashaye, begotten of Khaqelawi.' Formulæ A B.

**Sh. 10.** Rectangular altar with spout, the field hollowed, border engraved with one or two lines of inscription. Philadelphia, No. 5109, size 36 × 31 cm. Found near tomb 33. Published *Arcika*, Pl. 35 and p. 32. Writing late.

The deceased is evidently a woman by the beginning of her name, and she seems to be connected with a Karanôg family by her mother's name.

'Kazibaye, born of Temey-kaziye, begotten of Azeqenak.' Formulæ A B C.

**Sh. 11.** Altar-shaped stela rudely shaped with projection above; two lines of inscription engraved and horizontal rules drafted below. Philadelphia, No. 5110, size 37 × 30 cm. Found midway between tombs 16 and 17, and therefore may have belonged to tomb 30. Published *Arcika*, Pl. 38 and p. 32. Writing late.

'Meke, truly (?) born of Arme . . . zi.'

**Sh. 12.** Rectangular altar with spout, the square centre deeply hollowed, with four circular loaves engraved above and below, two lines of inscription on the border. Philadelphia, No. 5111, size 33 × 34 cm. This or No. 9 was found over tomb 33. Published *Arcika*, Pl. 35 and p. 32. Lettering late.

'Wikhiye (?), born of Wikelele, begotten of Keshc̄teye; and Tc̄tepemate, born of Miniye, begotten of the *mes̄é* Maritelaye.' Formulae A B.<sup>1</sup>

**Sh. 13.** Rectangular altar with spout, the sunk field sculptured with an amphora on a stand between four loaves, margin engraved with two lines of inscription. Philadelphia, No. 5113, size 34 × 35 cm. Found outside NW. corner of tomb 11 to which it probably belongs. Published *Arcika*, Pl. 36 and p. 32. Lettering late.

'Kelkhê, truly truly born of Shiteli (?), begotten of the *shaleqeñ* Kelqêli.' Formulae A B C.

**Sh. 14.** Rectangular stela with dove-tail projection below, engraved with inscription of twelve lines. Philadelphia, No. 5114, size 35 × 44 cm. Found over vault of tomb 18. Published *Arcika*, Pl. 36 and p. 32. Lettering late.

'Qêremanaye, born of Nashaziye, begotten of Be . . . ; and Shakelaye born of Akapaye, begotten of Temeyaye.' Formulae A B G (plural). 'O Patrêt (?)'.

For the last word cf. *Kar.* 68.

**Sh. 15.** Rectangular altar with spout, the centre sunk as a reservoir, with two staircases on opposite sides, inscription in two lines round border. Cairo, No. 39266, yellowish sandstone, size 32 cm. × 29 and with spout 38 cm., marked Shablûl 28 E, having been found in the middle of that tomb below the vault. Published *Arcika*, Pl. 36 and p. 32 as Ph. 5115. Writing late and incorrect.

'Teriñaye, born of Pemimi (?), begotten of Wazakiz.' Formulae A B C.

**Sh. 16.** Round-topped stela with traces of a scene in red paint, representing a man facing to the left with arm raised apparently in adoration to a figure occupying more space on the left. An inscription is engraved in fifteen lines between the figures above and below the hands. Philadelphia, No. 5116, size 37 × 28 cm. Found over tomb 30 *b*. Published *Arcika*, Pl. 37 and p. 32. Lettering late.

'S . . m . . tashi, truly born of Lataye, truly begotten of Nashaqêye.' Formulae A B C.

**Sh. 17.** Rectangular altar with spout, the field deeply sunk, inscription lightly engraved round border in two lines. Philadelphia, No. 5117, size 34 × 26 cm. Found over tomb 31. Published *Arcika*, Pl. 37 and p. 32. The lettering is of the later style, and uses the peculiar form of ⤵ which is found on No. 7, q.v.

'Têshaye, truly born of Takizêye, begotten of [Shabara]ye.' Formulae A [ . ]

**Sh. 18.** Stela roughly shaped, 'painted with a full-length figure in red, executed in Egyptian style', with apron in white; a single line of inscription in black (?) along the top edge. Philadelphia, No. 5121, size 31 × 23 cm. Found at front end of 33 *b*. Published *Arcika*, Pl. 38 and p. 32.

The inscription may consist of the name alone.

'Shaleyibezêpamal (?).'

**Sh. 19.** Rectangular stela shaped like an altar with spout at top, engraved with eleven lines of inscription between rules. Cairo, No. 39265, size 41 cm. × 40 and with projection 46 cm. Found at Shablûl. Lettering late.

'Yinqe, born of Paqazaye, begotten of Wêniye, kin of the strategus Taltabal, kin of the strategus Berakhil, kin of the envoy Wêsh-takel, *malê-mars* in Teñ.' Formulae B A C J.

<sup>1</sup> Both plural,  $\omega \subset \text{⤵} \xi$  continues with  $\subset \text{⤵}$  on the other side of the spout and  $\text{⤵}$  probably exists amongst the sculpture.

**Sh. 20.** Mr. Weigall in Pl. LII of his *Antiquities of Lower Nubia* publishes a small photograph of a stela from Amada, i.e. presumably from the cemetery of Shablûl, inscribed with fourteen horizontal lines of late writing. The description of the deceased woman is long and there seem to be other points of interest, but the photograph is very difficult to read.

The father's name  $\text{S} \parallel \text{44} \lambda \text{J}$  Mazaliye is fairly clear in l. 3, and the epithet  $\text{48} / \text{4} \text{J} \parallel$  'wife' in l. 11. In ll. 4-5  $\text{48} / \text{45} \lambda \text{J} \text{J} \text{S} \parallel \text{S} \text{J} / \text{K} \text{J} \parallel$  <sup>sic</sup>  $\text{44} / \text{K} \text{S} \text{S} \lambda \text{S} \text{K} \text{J} \text{4} \lambda \text{S} \text{W} / \text{13}$  'kin of the chief *qereñ* in Bezewe (Ye)sbêkhe' connects the deceased with *Sh.* 3, and in l. 10  $\text{K} \text{S} \lambda \text{K} \text{J} \parallel \text{W} \text{J} / \text{4} \text{J}$  'malê-mars in Teñ' confirms the Shablûl origin.

## CHAPTER VII

### THE OSTRACA

OSTRACA inscribed with Meroitic characters have been found on several sites. The late Mr. Scott-Moncrieff recorded the finding of two ostraca at Halfa in 1905, which have unfortunately disappeared,<sup>1</sup> and Dr. Randall-MacIver subsequently found several in the same locality. Others were found in the ruins of the houses of Karanôg, and are published in Mr. Woolley's memoir on *Karanôg Town*. The cemetery of Karanôg also produced a few, together with some graffiti on amphorae, while at Alâqi an amphora was found with a variety of inscriptions upon it, in Meroitic, Egyptian demotic, and Greek.<sup>2</sup>

The ostraca are especially useful in providing examples of numerals. The texts as yet are almost wholly unintelligible in other respects. The following copies are from the originals.

**Kar. Ostr. 1.** Two fragments of a cup of fine thin buff ware, with lines of decorations in purple; inscribed in black. *Karanôg Cemetery*, Pl. 96, 89.55 *a, b*, but marked 9049 *a, b*, G. 52.

1. . . . 9 3 1 W 4 1 1 : 4 4 . . .
2. . . . 4 R 1 1 1 4 3 1 4 ) : 1 4 . . .
3. . . . 1 3 : 4 R 1 4 3 4 [ . . . . ] 5 5 1 1 . . .
4. . . . 3 4 : 4 4 1 4 9 ) [ 9 2 ] 9 5 : 3 4 9 3 . . .
5. . . . 4 2 3 2 8 9 5 1 1 [ . ] 1 4 ) 1 4 9 2 : 4 . . .
6. . . . R 5 3 4 W [ . ] : 3 4 2 4 2 : 1 3 . . .
7. . . . 5 : 9 3 3 : 1 . . .

The appearance inside and out suggests the above arrangement of the fragments, and the word in l. 4 'in Pezeme' seems to confirm it. According to this the two fragments join at the corner.

**Kar. Ostr. 2.** Marked '9047. G. N. end of cemetery'. Piece from a large vessel of buff ware with reddish surface decorated with a pale buff line edged with purple. The top and right-hand edges are perfect, the left-hand edge is probably incomplete.<sup>3</sup>

1. : 1 . 9 3 5 1 1 1 : 4 1 1 3 ) 1 1 1 )
  2. : . 1 4 . 4 3 5 1 1 1 3 : 1 1 1 5
  3. 9 1 1 1 : 2 9 4 9 < 4 9 1 1
  4. . < . . 1 4 9 1 1 1 : < 2 3
  5. . . . . 2 9 3 9 )
  6. . . . . 4 4 3
  7. : 1 1 1 . . . . : 9 3 4
  8. 1 1 1 . . . . : 1 4
- 2

<sup>1</sup> *Inscr.* II, ad loc.

<sup>2</sup> *Inscr.* 90.

<sup>3</sup> See Pl. 30.



**Kar. Ostr. 3.** Marked 9048, coarse red surface inside and out; inscribed on front and back in white. *Karanôg Cemetery*, Pl. 96, 8954 *a, b*.

Exterior . . . W S E / ←  
 . . . <sup>?</sup> <sup>?</sup> <sup>?</sup> <sup>?</sup> / ← or / ←  
 . . . 4 ← J // J  
<sup>?</sup> <sup>?</sup> <sup>?</sup> <sup>?</sup>  
 S 1 3 S W S 2  
 : / ← A J //  
<sup>?</sup> <sup>?</sup> <sup>?</sup> <sup>?</sup> <sup>?</sup>  
 3 3 S 4 S 1 3

Interior                    / ← S 3 S  
 // 4 7 7 . :  
 W C : : : 4  
<sup>?</sup>  
 0 / J // S / ←

**Kar. Ostr. 4.** Marked 9046, very coarse red fragment of a large vessel; written in white ink.<sup>1</sup>

1.                    : A S 4 3 S // //  
 2.                    : S 3 1 K P →  
 3.                    // 1 1 → / W // // //  
 // // // // // // // // // // //

The jar graffiti appear to be as follows from the facsimiles.<sup>2</sup>

**Kar. graff. 22** . . . . / S J S 2 <sup>?</sup> S 2 1. 4 S 1 3 S 2 <sup>?</sup>  
 „    „    23 // 4 S E (or 1 3 4 S E i.e. 'Philae').  
 „    „    24, 26 both S E S 4 / ←, cf. the father's name in *Kar.* 73.  
 „    „    25 S / A (?)  
 „    „    27 : / ← 3 4 / A : S 3 J <sup>?</sup> ← S 2 : 4 4 J S J <sup>?</sup>, compare the funerary formulae A E.  
 „    „    29 possibly 3 A J

<sup>1</sup> See Pl. 30.

<sup>2</sup> *Karanôg Cem.*, Pl. 107.

## CHAPTER VIII

### GENERAL RESULTS

IN the inscriptions of Shablûl only two place-names are mentioned, 𐎧𐎠𐎧𐎠𐎧𐎠 Bezewe, and 𐎧𐎠𐎧𐎠 Teñ. Two of the deceased are 'related to the chief *qêreñ* in Bezewe', *Sh.* 3, 20. A 'relative of the strategus in Bezewe' is recorded at Aqêba near Medik, *Inscr.* 89/4, and the place appears to be referred to at Philae, *Inscr.* 103/2. The other name Teñ is confined to Shablûl texts and occurs no less than six times in the nineteen inscriptions, and again on the Weigall 'Amada' tablet. In 1, 3, 4, 6, 19, 20 the deceased, man or woman, is described as '*malê-mars* (i. e. *malê* of *mar*) in Teñ', and in *Sh.* 1 again as 'related to a *shanamazes* in Teñ'. There can be no doubt that Teñ is the name of the town to which the Shablûl cemetery belonged, and presumably that of which the ruins are seen near by, extending from the 'well and river wall' to the modern 'village'.<sup>1</sup> As the residence of a strategus and chief *qêreñ*, Bezewe must have been of some importance; it probably lay somewhere down-stream of Shablûl, towards the frontier of the Dodecaschoenus. At Shablûl several of the deceased claim relationship with important persons, envoys and strategi, as well as a *shaleqeñ* amongst civil officers. Perhaps the most distinguished holder of titles amongst those buried there is Yiwalety of *Sh.* 4, but the meaning of the words except 'envoy of the king' is quite obscure. The sacerdotal title *mazê* was held by the father in *Sh.* 6 and 12, and apparently by the husband in *Sh.* 6, and the deceased in *Sh.* 5 was *shashimete* of Mash; this is the only mention of a deity at Shablûl outside the invocations, and shows that he was worshipped there as well as at Karanôg. The period covered by the inscriptions of Shablûl must be short and late; the fragment *Areika*, Pl. 35, No. 5112, alone is 'transitional'.

In the Karanôg inscriptions many place-names occur. The one that most closely corresponds in use to Teñ at Shablûl is 𐎧𐎠𐎧𐎠 'Nalête'; the deceased in *Kar.* 3, 17, 73, 81, 97, 98, and 128 is '*malê-mars* in Nalête', and in *Kar.* 59 '*malê-mars* and (?) *amêke* in Nalête', cf. 47. Next comes 𐎧𐎠𐎧𐎠 'Akiñ'; the deceased in *Kar.* 29, 47 and 87 are entitled '*malê-mars* in Akiñ', but there are other and higher titles connected with it—*pestê*, *nak*, 'great *wêmanis*' in *Kar.* 47, *pestê* also in *Kar.* 77, 78. Akiñ was probably more important than Nalête, in the same neighbourhood, and its name seems identical with Acine of Pliny in spite of the fact that Acine should be far south of the Second Cataract.<sup>2</sup> Shimalê occurs as frequently as Akiñ; three persons, *Kar.* 17, 49, and 128, are '*marçperi* in Shimalê', the first and last being also '*malê-mars* in Nalête': we also have a '*qêreñ* in Shimalê', *Kar.* 38, an '*arçbetake* in Shimalê', *Kar.* 92, the 'wife of a *mas-qêrês* in Shimalê', *Kar.* 132, and one 'belonging to the great *mete* in Shimal' (*sic*), *Kar.* 11. It is evident that the cemetery of Karanôg was a burial-place for Nalête Akiñ and Shimalê, and that these three places were in the near neighbourhood. Certain passages in the great inscription of Kalabsha<sup>3</sup> point to Shimalê being identical with Primis, the south frontier of the Blemmyes, i. e. the great hill fortress of Qaşr Ibrîm on the east bank about three miles south of the cemetery. Nalête and Akiñ occur only at Karanôg,

<sup>1</sup> See the map *Areika*, Pl. 43, and the description, *ib.*, p. 23.

<sup>2</sup> The same(?) name 𐎧𐎠𐎧𐎠 𐎧𐎠𐎧𐎠 𐎧𐎠𐎧𐎠 'Gny is found in

the neighbourhood of Esna, BRUGSCH, *Dict. Geogr.* 135.


<sup>3</sup> *Inscr.* 94.

and both may have stood on the cultivated west bank, one of the two no doubt being represented by the present town ruins of Karanôg.

Of names belonging elsewhere we have Pakharas (Faras?), Pezeme (Amara), Shaye (Sai), and Atiyê (Sedênga), as well as Napata; perhaps also Tebawe (the 'Holy Place', Ἁγία, in or near Philae). The noble deceased in *Kar.* 47 belonged to Akiñ, Pakharas, Tamañ, Pezeme, and perhaps Shazesh; it is not certain that Tamañ and Shazesh are really place-names, but the latter may be identical with Shazês. In *Kar.* 56 the father and family of the deceased belonged to Azere, Atiye, and Shazês, and on a stela from Faras<sup>1</sup> Shazês is mentioned along with Atiye, Shaye, and Pezeme, besides Pakharas itself; it evidently lay southward, probably beyond the Second Cataract. Azere, mentioned also in the Kalabsha inscription,<sup>2</sup> was likewise somewhere in this southern region. Yerawazêze, *Kar.* 27, is another place-name, certified by the characteristic title *shatamzes*, and apparently associated with Pezeme. Zêr in 69, Yipakhe, associated with Akiñ in 78, are somewhat less certain. Connexion of the people of the cemetery with the imperial capital at Napata is shown in *Kar.* 41, 77, 116, 125, while 121 probably commemorated a member of an Ethiopian embassy to the Roman emperor.

The deities mentioned at Karanôg, besides Isis Osiris Mak-lakh Patrêt, and Bebaz (?) in the invocations are Ammon, Amanap, and Amanapate, Isis, Mash, Khash, Mat, Mit, Aqezis, and Shanan (?). Amanapate occurs once only, and apparently in connexion with Napata, and not as a local deity; Ammon is fairly frequent, and is associated with Isis in 126, suggesting that he may have had the form of Min (associated with Isis at Koptos). In 102, 105 Ammon is served along with Amanap, and in 128 with Mash. Amanap (see p. 55) is very often mentioned and is associated with Ammon, and in 103 with Mash. In 69 Mash, also very frequent, seems to be associated with two other deities, Khash (i.e. Khons?) and Mat (i.e. Muth?). In 88 Mit may be Muth again, and in 30 Aqezis (the equivalent of Khons) appears, see below. Shanan is as yet quite doubtful. The religious titles are as numerous as the civil, but these cannot be fully discussed in the present memoir.

The god Aqezis is mentioned in *Kar.* 30, where his *aratawte* is referred to as a relative. Aqezis occurs in the titles of the human-headed Ammon,<sup>3</sup> and is figured on the temple of the Lion-god at Naga, where he is evidently the Egyptian Khons.<sup>4</sup> This moon-god was often identified by the Egyptians with Thoth, and a combination Khens-Thowt occurs in late temples. The title *aratawte*, which occurs also in *Kar.* 127, evidently contains the name of Thoth, and seems to designate the priest of Khons; in Egyptian it might perhaps be Har-Thowt, i. e. Horus Thoth, which is frequent as a proper name, or Ere-Thowt, 'companion of Thoth,' which might well exist. But more probably *ar-* is a Meroitic sacerdotal title  $\text{swsr}$  found with Ammon and Amanap, so that '*aratawte* of Aqezis' would mean something like 'Thoth-priest of Khons'.

With regard to Mash, who is found only in these inscriptions, a very interesting title '*waretakhan* of Mash' is seen in *Kar.* 92 belonging to the second of two people, the first of whom was *arebetake*<sup>5</sup> in Shimalê. In 132 there is a '*waratakhan* of Isis' described as 'wife of a *mas-qêrêt* in Shimalê'. *waretakhan* must thus be counted as one of the very rare titles given to women; it can be nothing else than the Egyptian  'great (Lady) of Music', the title of the chief female temple musician or priestess of the sun-god Re at Heliopolis, recorded in a great geographical inscription at Edfu.<sup>6</sup> So far as can be seen the title was confined to Re-worship in Egypt. Here we have it for Isis and for Mash; and this

<sup>1</sup> *Inscr.* 129/12.

<sup>2</sup> *Inscr.* 94/22.

<sup>3</sup> *Inscr.* I, p. 63.

<sup>4</sup> *Inscr.* 9; *ib.* pp. 57, 60.

<sup>5</sup> A graffito in Egyptian demotic at Philae

(BRUGSCH, *Thesaurus*, 1009) is or an *arebetake* (var. *arebetanake*) of Isis, perhaps connected with the revenues of the temples; see *Inscr.* II, s. v. Philae, Hadrian gateway.

<sup>6</sup> BRUGSCH, *Dict. Geogr. Suppl.*, p. 1368.

suggests that Mash was indeed the Sun-god, in Nubian  $\text{ⲙⲁⲩⲧⲁⲗ}$ ,<sup>1</sup> and that the title was extended to the worship of the goddess Isis, who may perhaps have been viewed at Shimalé as either the mother or the consort of the Sun-god. But Mash might equally well be the comic Egyptian Bes, patron of music and dancing; and Bes is well known among Meroitic remains.

The range of the numerous inscriptions from Karanôg is somewhat wider than of those from Shablûl, but few seem to be so early as the c, d inscriptions of the cemetery of Meroë.<sup>2</sup> No names of kings are recognizable in any of the texts, nor regnal dates, nor even records of the age of the deceased.

The deities in the Meroitic inscriptions are chiefly Egyptian, but they do not seem to represent either the old local gods of the Egyptian Middle Kingdom or New Empire in Nubia, nor the later ones of the Ptolemaic and Roman Dodecaschoenus. So far as can be seen at present they are the Ammonian and Osirian series of the Meroïte Ethiopians, taken from Thebes and Philae (?) at the time of the XXVth Dynasty. Two or three of the sacerdotal titles, as of the civil, are of Egyptian origin.

As to the place-names, Atiye is Egyptian, Napata also occurs in Egyptian inscriptions, and Pakharas in Greek and Coptic; but for the most part they are not to be found either in Egyptian or Coptic, or in classical or Arab writers, or in the modern maps. As yet no tribal or national designations whatsoever can be recognized.

It must be confessed that the connexion of the Meroitic language with Nubian, which seemed so promising from the few Ethiopian names preserved by classical writers, seems to be very slight so far as the evidence of the inscriptions goes at present. Even if Mash be really the same as the Nubian  $\text{ⲙⲁⲩⲧⲁⲗ}$  it helps little to prove that Meroitic is a form of Nubian; for either  $\text{ⲙⲁⲩⲧⲁⲗ}$  may have been borrowed by the true Nubians from Meroitic, or it may be that, while Meroitic was the official language for writing, Nubian was the mother-tongue of Lower Nubia, so that Mash would not be truly Meroitic, but the local Nubian name of the Sun-god retained in official documents.

The abundance of funerary inscriptions with the Meroïtes agrees with the richness of the Meroitic grave-deposits, and contrasts strongly with the poverty of burials in Egypt in the Roman age. In connexion with the leading formula of the funerary texts concerning the supply of water,<sup>3</sup> Mr. Blackman drew my attention to the practice still holding with the women of the Moslem Barabra in Nubia, of placing a bowl at the grave of a relative and filling it with water from time to time. I have since had the opportunity of seeing the bowls, sometimes filled with water, placed by the newer graves in the cemeteries at Faras and Serra, and I was told that the women fill them every Friday, the Mohammedan Sabbath.

<sup>1</sup> Above, p. 56.

<sup>2</sup> *Meroë*, p. 58.

<sup>3</sup> See pp. 44, 46.





## TABLES AND INDICES

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INDEX E. THE FUNERARY MONUMENTS IN THE ORDER OF MUSEUM NUMBERS, ETC.



# TABLE OF NAMES AND PARENTAGE<sup>1</sup>

Kar.	A	B	C
1	481135115192 ♀ cf. 54 B	511144W3	[5445W5?] cf. 23 CC
2 a	481135111451 (woman)		
2 b	4814535W<K92 (man)		
3	485135111153 ♀ cf. 108 A	5λ[413]W5(441) 78 B, 79 B, 124 B	
4	4811351114K3 88 A, cf. 79 A	51114λ3115114 18 B, 32 B, 59 A	. . <453<52 cf. 9 C
5	48113:54431411		
6	48113511144λ3 23 A, cf. 9 AA	5111475 81 B, 82 A, 86 B	44113113 17 C, 23 C, 49 C
	14114(1W5K92?) 48113	5λ475(441) 17 B, 23 B, 32 A	47λ445W5 cf. 23 CC, 40 C
7	4814115<53		
8	48113441411< 4811344321λ< ♀ cf. 130 B, C	4731W115Kλ 103 B	W31λλ cf. 52 B (and 103 C)
	48113111λ5λ441		
9	481134<85 cf. 10 C 481135111λ<4λ3 cf. 6 A, 23 A	4111λ515 cf. 6 B	51114453<52 cf. 4 C
10	-1114511185K92 48113 ♂ cf. 68 A, C	444λ3λ1	4<8 cf. 9 A
11	-5115311318(113) 48113 ♂	5K13481451	4434λ52
12	4811351114<445 ♂ cf. 33 A, &c.	51115λ45 cf. 54 C, &c.	5111K411
13	48113443511352 ♂	1113154	511141
14	48113411318	51111W1λ	511131
15	48513W5485414 4851351111		
16	481135λ34811	511144145115<52	51115<52

<sup>1</sup> The name of the deceased is in A, of the mother in B, of the father in C. Until the composition and meaning of the proper names is understood it is

impossible to fix the precise spellings owing to bad writing, injury, and general ambiguity in the forms of the signs.



<i>Kar</i>	A	B	C
17	48/13 𐎧𐎡𐎢𐎣𐎤𐎥𐎦 ♂ brother of 23 A	𐎧𐎡𐎢𐎣(:44) 6 BB, 23 B, 32 A, cf. 27 B	44/13/13 6 C, 23 C, 49 C
18	48/13 𐎧𐎡𐎢𐎣𐎤𐎥𐎦 cf. <i>Sh.</i> 15 C	𐎧𐎡𐎢𐎣𐎤𐎥𐎦 4 B, 32 B, 59 A	𐎧𐎡𐎢𐎣𐎤𐎥
19	48/13 𐎧𐎡𐎢𐎣𐎤𐎥𐎦 89 A, 20 B, 21 B	𐎧𐎡𐎢𐎣𐎤𐎥 89 B	𐎧𐎡𐎢𐎣𐎤𐎥 89 C
20	-44/𐎧𐎡𐎢𐎣𐎤𐎥𐎦 48/13 ♂ cf. 21 A	𐎧𐎡𐎢𐎣𐎤𐎥𐎦 19 A, 21 B, 89 A	𐎧𐎡𐎢𐎣𐎤𐎥 89 descr.
21	-44/𐎧𐎡𐎢𐎣𐎤𐎥𐎦 48/13 ♂ cf. 20 A	[𐎧𐎡𐎢𐎣𐎤𐎥]𐎧𐎡𐎢𐎣𐎤𐎥 see the last	[ ]
22	48/14 𐎧𐎡𐎢𐎣𐎤𐎥	𐎧𐎡𐎢𐎣𐎤𐎥(:1𐎧𐎡)	𐎧𐎡𐎢𐎣𐎤𐎥
23	48/13 𐎧𐎡𐎢𐎣𐎤𐎥𐎦 6 A, cf. 9 AA 48/13 𐎧𐎡𐎢𐎣𐎤𐎥𐎦 cf. 117 C and 4 B	𐎧𐎡𐎢𐎣𐎤𐎥(44) 6 BB, 17 B, 32 A 𐎧𐎡𐎢𐎣 cf. 6 B, 33 A	44/13/13 6 C, 17 C, 49 C 𐎧𐎡𐎢𐎣𐎤𐎥 cf. 6 CC, 40 C
24	48/13 𐎧𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎡𐎢𐎣	𐎧𐎡𐎢𐎣𐎤𐎥	𐎧𐎡𐎢𐎣𐎤𐎥
25	48/13 𐎧𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎡𐎢𐎣	𐎧𐎡𐎢𐎣 cf. 29 B, 31 B, 127 A, 129 B	44𐎧𐎡𐎢𐎣(48 ...?)
26	48/13 44𐎧𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎡𐎢𐎣	𐎧𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎡𐎢𐎣	44𐎧𐎡𐎢𐎣𐎤𐎥
27	48/13 𐎧𐎡𐎢𐎣𐎤(113)	𐎧𐎡𐎢𐎣𐎤 cf. 17 B	
28	44/𐎧𐎡𐎢𐎣𐎤𐎥𐎦 𐎧𐎡𐎢𐎣𐎤𐎥𐎦 cf. 106 44/𐎧𐎡𐎢𐎣𐎤𐎥𐎦	𐎧𐎡𐎢𐎣𐎤	44𐎧𐎡𐎢𐎣
29	-𐎧𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎡𐎢𐎣𐎤𐎥𐎦 48/13 39 A 48/13 𐎧𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎡𐎢𐎣𐎤𐎥𐎦 39 AA	44/𐎧𐎡𐎢𐎣𐎤 31 B, 127 A, 129 B, cf. 25 B 𐎧𐎡𐎢𐎣𐎤	𐎧𐎡𐎢𐎣𐎤𐎥 31 C, 55 CC, 129 C
30	48/13 44𐎧𐎡𐎢𐎣𐎤	𐎧𐎡𐎢𐎣𐎤 69 B	
31	48/14 𐎧𐎡𐎢𐎣𐎤𐎥𐎦 48/14 𐎧𐎡𐎢𐎣𐎤𐎥𐎦	𐎧𐎡𐎢𐎣𐎤 29 B, 127 A, 129 B, cf. 25 B 𐎧𐎡𐎢𐎣𐎤	𐎧𐎡𐎢𐎣𐎤𐎥 29 C, 55 CC, 129 C 𐎧𐎡𐎢𐎣𐎤
32	48/13 𐎧𐎡𐎢𐎣𐎤𐎥𐎦(44)	𐎧𐎡𐎢𐎣𐎤𐎥𐎦 4 B, 18 B, 59 A	[ ]
33	48/13 𐎧𐎡𐎢𐎣𐎤𐎥𐎦 cf. 6 B, 23 BB		
34	48/14 𐎧𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎡𐎢𐎣𐎤𐎥𐎦 ♂ cf. 60 C	𐎧𐎡𐎢𐎣 cf. 55 B, 65 B	𐎧𐎡𐎢𐎣𐎤 in descr. 60
35	48𐎧𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎡𐎢𐎣(113) 48𐎧𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎡𐎢𐎣𐎤𐎥𐎦 113 44𐎧𐎡𐎢𐎣		

Kar.	A	B	C
36	5 III 1 2 3 4 5 6 7 8 9 1 1 3 4 5 6 7 8 9	5 III 1 4 < 4 8 5 2 5 III 2 3 109 B	4 4 3 7 4 11 4 4 1 4 7 10 1 3 3 7
37	4 8 1 1 3 5 2 4 8 1 4 BB 4 8 1 1 3 5 11 3 3 2 4 8 1 1 3 4 11 1 4 5 7 11 7 8 cf. 1 C, 38 A	4 4 4 2 7 5 2 5 2 4 8 1 4 A 4 4 1 4 5 7 1 1 3 5 7 cf. 38 B, 70 B	4 4 5 3 7 1 4 2 4 11 W 9 5 4 4 < 3 cf. 60 descr. 5 7 1 7 5 4 4 4 38 C, cf. 70 C
38	4 8 1 4 5 7 11 7 (man figured) cf. 1 C, 37 AAA	1 1 1 3 5 7 58 A, 94 B, cf. 37 BB, 70 B	5 7 1 7 5 4 4 4 37 CCC, cf. 70 C
39	- 11 2 7 1 4 4 4 5 2 [48] 1 1 3 29 A 4 8 1 1 3 5 2 3 7 1 5 5 2 29 AA		
40	4 8 1 4 9 5 < 4 7 4 8 8 4 I A	4 4 4 1 5 5 11	4 4 5 3 7 5 2 4 4 5 4 7 8 cf. 6 CC
41	4 8 1 4 9 5 < 4 7 4 8 8 4 I A		
42	4 8 1 4 4 2 3 4 5 7 cf. 50 B 4 8 1 4 4 3 5 5 5 4 5 2 4 8 1 4 5 7 4 7 4 8 cf. descr. 21, 89	1 2 3 4 5 6 7 8 9 10 11 12 1 3 4 5 6 7 8 9 10 11 12 5 III 1 1 4 7 11	11 1 4 < 4 3 W 9 1 3 2
43	4 8 1 4 11 5 4 1 4 cf. 4 B and 12 B, 23 BB		
44	4 8 1 1 3 5 7 9 12 4 3	4 4 1 4 4 11 48 B	5 2 4 < 3 5 7 9 48 C, cf. 126 A
45	- 4 4 1 4 1 4 (7 5 4 5 1 3) 4 8 1 1 3 5 2 cf. Sh. 2 C 4 8 1 1 3 5 2 5 4 7 4 8 cf. 102 A	[ ] [ ]	[ ] [ ]
46	- 5 4 4 5 4 9 1 2 4 11 4 8 1 1 3		
47	1 1 3 4 1 1 4 7 4 8 < cf. Sh. 2 A		
48	4 8 1 1 3 4 4 1 11 1 5 2 3	4 4 1 4 4 11 44 B	5 2 4 < 3 5 7 9 44 C
49	4 8 1 1 3 4 5 2 7	4 4 7 3 4 4 11 50 B, 59 B, 62 B, 116 B	4 4 1 1 3 1 1 3 6 C, 17 C, 23 C
50	4 8 1 4 1 4 5 3 1 1 3 7	4 4 7 3 4 4 11 49 B, 59 B, 62 B, 116 B	W 4 4 1 5 8 3 59 C, 116 C, 29 descr.
51	4 8 1 1 3 4 4 2 4 3 1 1 7 (boy figured)	5 2 3 4 4 7 3	
52	4 8 1 4 5 2 1 7 5 2 5 5 cf. 100 A, 130 B	5 2 1 2 cf. 110 B, 130 C	5 III 1 4 < 3

Kar.	A	B	C
53	484-4W/133 (?)	5K434W14	4ΞΞ cf. 82 B
54	481135K47A4Ξ ♀	5///192 cf. 1 A	W985A4Ξ
55	481135///A133 BB	447W< cf. 34 B, 65 B, 124 A	W948K43
	481135///A4847/// cf. 76 B	5///A133 A	W9485< ) 29 C, 31 C, 129 C
56	48513W395W/13 64 AA	445314-47 57 B	W9487A
57	48113535A513447	44314-447 56 B	484A53535453
58	A/1357 (?) 38 B, 94 B 4A53951314-7 (?) 481135717///947		
59	481135///4A3///5714 4 B, 18 B, 32 B	44753447/// 49 B, 50 B, 62 B, 116 B	WK47///583 50 C, 116 C, 29 descr.
60	-45<A(:W5W52) 48113 cf. 61 AA 48113A5K952	5///[.]7A	///1453543
61	-45<A3(5W52) 48113 60 A	5///135A5Ξ	(9ΞA):W1414)
62	481133WK94757	4473447/// 49 B, 50 B, 59 B, 116 B	4W94W95W3A cf. 64 C
63	481135///4A34457 cf. 109 B		
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74	481139 III 449 2R92 73 A	III 41E92 73 B, cf. 93 A	
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76	481139 21 2J III 449	4 444 2104 III	44 1E9 2104 W9K cf. 42 B
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81	481139 44 44) 48	9 III 119) 6 A, 82 A, 86 B	:44 1139 92 cf. 86 C
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88	481139 III 44 3 4 A, cf. 79 A	9 III 244 9 3 119 B	9 1139 2 44 4
89	481139 44 44 44 W 48 19 A, 20 B, 21 B	9 III 2119 44 19 B	9 119 III 1 W 9 19 C
90	481139 III 21 1392 ♀	9 214 48(9 21944) 122 B, 125 A	W 1149 13 122 C
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98	48113 4 9 < 入 9 III 3 入	44 4 3 9 2 95 B, 96 B	W 3 III [1] 3 9 2
99	48113 44 9 3 1 cf. BB 48113 9 III 9 III 入 1 1	9 III 3 9 入 44 113 9 入 9 3 1 cf. A	3 入 9 1 4 4 III 44 9 3 入
100	- 9 1 9 9 3 1 1 9 入 9 2 48 9 1 3 cf. 52 A, 130 B		
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103	48113 W < 入 入 1 4 ♂ cf. 101 A	4 7 3 1 W III 9 入 8 B	(44 < 3 9 2 title) cf. 8 C
104	lost		
105	48113 9 III 4 入 (: 4 3 3)	44 1 8 1 1 3	9 III III 1
106	113 9 III 入 9 1 W 9 2 cf. 28 AA		
107	- 44 4 入 3 (4 3 9 4 9 入) 48113	44 1 4 W 3 4 入 3	
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109	48113 4 4 入 < 入 (or 44 4 入 8 入 ?)	9 III 4 入 3	W 3 9 入 1 4 1
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111	4 : 入 4 1 9 3 1 III (?)		
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113	<i>P-šr-Mr? sy P-a-te-?S</i> 3 4 1 入 4 1 III		
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122	48113 44 𐌹13 51 ♂	5 𐌺1 𐌹48 (5 𐌺5 5 𐌹) 90 B, 125 A	𐌵31 45 13 90 C
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124	113 𐌹11 𐌺1 141 𐌵𐌹 cf. 29 A, 55 B	5 𐌹4 𐌹3 𐌵𐌹 (441) 3 B, 78 B, 79 B	𐌹𐌹4 𐌹1 78 C, 79 C
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128	48113 𐌵3 1 𐌹		
129	4814 𐌹11 𐌶𐌹 513: 4𐌹𐌺	5 𐌹11 5 31 𐌹 29 B, 31 B, cf. 25 B, 127 A	𐌵𐌶48 5 1 29 C, 31 C, 55 C
130	4814 𐌹11 𐌶𐌹 𐌹	5 𐌺1 𐌹5 1 5 𐌹5 𐌺 cf. 52 A, 100 A	5 𐌺1 𐌹1 𐌹 cf. 110 B, 52 B
131	113 5 𐌹11 4 𐌹5 3		
132	48113 𐌹11 𐌹4 ... 1 5 𐌹	5 𐌹11 4 𐌹	𐌵𐌶48 5 𐌹
<i>Sh.</i>			
1	48113 5 𐌹11 4 𐌹	5 𐌹11 4 𐌹1 𐌹4 𐌺	5 𐌹11 5 3 𐌶
2	48113 5 𐌹11 𐌹4 8 𐌹	5 𐌹1 𐌺4 𐌶1 𐌵3 𐌶	5 𐌹11 1 5 𐌵 5 13
3	48:113 5 𐌹11 1 4 1 4 5 𐌹 ♀	5 𐌹11 𐌹11 5 𐌺5 2	
4	4814 𐌹11 𐌹4 5 4 8 4 𐌹11 ♂	5 𐌹11 𐌺1 𐌵 5 2	
5	48113 𐌵𐌹 3 1 (113)	5 𐌹11 𐌹11 3 3	44 3 4 3 1 3 1
6	48113 5 𐌹11 113 5 𐌵113 ♀	5 𐌹11 𐌹11 48 𐌹	5 𐌹11 1 1 𐌹4 5 𐌹1 𐌹4
7	48113 5 𐌹11 3 𐌹 17 A	5 𐌹11 𐌹1 4 𐌺 𐌶	5 𐌹11 5 𐌵 𐌹1 3
8	48113: 5 𐌹11 3 𐌹 9 B	5 8 4 3	𐌵 𐌺4 4 3 5 𐌺 (4 𐌵 1 3 3)
9	48113: 5 𐌹11 𐌹5 𐌺1 𐌹4 3	5 𐌹11 3 𐌹 8 A	44 4 5 13 𐌹1
10	48113 5 𐌹11 𐌹4 𐌹𐌺 𐌺 cf. <i>Kar.</i> 110 A	5 𐌹11 4 𐌹1 𐌺11 5 1 𐌹4 <i>Kar.</i> 4 B, &c.	𐌺1 𐌹5 13 5 𐌹5 2
11	48113 5 𐌺4 1	4 𐌹1 𐌹4 1 𐌵 5 2	

Sk.	A	B	C
12	48113 <sup>?</sup> 1 <sup>?</sup> 111 <sup>?</sup> 47 <sup>?</sup> 48	547 <sup>?</sup> 45 <sup>?</sup> 248	5111 <sup>?</sup> 14-135 <sup>?</sup> 2
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13	[4]8141345 <sup>?</sup> 2	44 <sup>?</sup> 14 <sup>?</sup> 43 <sup>?</sup>	4411345 <sup>?</sup> 2 <sup>?</sup> 151 <sup>?</sup> 5 <sup>?</sup> 3
14	48113 <sup>?</sup> 5111 <sup>?</sup> 12 <sup>?</sup> 1 <sup>?</sup> 5W113	5111 <sup>?</sup> 4 <sup>?</sup> 13 <sup>?</sup> 2	... 5 <sup>?</sup>
	48113 <sup>?</sup> 5111 <sup>?</sup> 45 <sup>?</sup> 23	5111 <sup>?</sup> 5 <sup>?</sup> 2 <sup>?</sup> 5 <sup>?</sup> 2	511111 <sup>?</sup> 5 <sup>?</sup> 14- cf. Kar. 118 C
15	48113 <sup>?</sup> 5111 <sup>?</sup> 14W <sup>?</sup> 14	47 <sup>?</sup> 47 <sup>?</sup> 5 <sup>?</sup> 5 <sup>?</sup>	14 <sup>?</sup> 2 <sup>?</sup> 1 <sup>?</sup> 8 cf. Kar. 18 A
16	48113 <sup>?</sup> 43 <sup>?</sup> 7 <sup>?</sup> 11 <sup>?</sup> 11 <sup>?</sup>	5111 <sup>?</sup> 7 <sup>?</sup> 4	.. 113 <sup>?</sup> 3 <sup>?</sup> 2
17	48113 <sup>?</sup> 5111 <sup>?</sup> 3 <sup>?</sup> 4- 7 A	5111 <sup>?</sup> 1 <sup>?</sup> 1 <sup>?</sup> 4 <sup>?</sup> 2 <sup>?</sup> 7 cf. 7 B	5111 ... cf. 7 C
18	47 <sup>?</sup> 5 <sup>?</sup> 5 <sup>?</sup> 1 <sup>?</sup> 1 <sup>?</sup> 5 <sup>?</sup> 1 <sup>?</sup> 4 <sup>?</sup> 11 <sup>?</sup> 5 <sup>?</sup> 4 <sup>?</sup> 3		
19	48145 <sup>?</sup> 13 <sup>?</sup> 2 <sup>?</sup> 4 <sup>?</sup> 11	5111 <sup>?</sup> 1 <sup>?</sup> 13 <sup>?</sup> 5 <sup>?</sup>	5111 <sup>?</sup> 4 <sup>?</sup> 1 <sup>?</sup> 8
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48145 𐎎𐎏𐎗𐎙𐎛𐎜: 45 𐎛𐎗𐎙𐎛𐎜	„	<i>Sh.</i> 19
4844W113	„	<i>Sh.</i> 4 ♂
48145 𐎎𐎏𐎗𐎙𐎛𐎜: 𐎛𐎗𐎙𐎛𐎜 485 𐎎𐎏𐎗𐎙𐎛𐎜: 𐎛𐎗𐎙𐎛𐎜 𐎛𐎗𐎙𐎛𐎜	<i>Sh.</i> 3	♀
48145 𐎎𐎏𐎗𐎙𐎛𐎜: 4 𐎛𐎗𐎙𐎛𐎜 𐎛𐎗𐎙𐎛𐎜: 𐎛𐎗𐎙𐎛𐎜 152	<i>Sh.</i> 3	♀
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4814/4 3 4R?	„	<i>Sh.</i> 8 (woman)
4814)𐎎𐎏𐎗𐎙𐎛𐎜: 𐎛𐎗𐎙𐎛𐎜: 1W5)52	<i>Kar.</i> 124, v. K52	
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[4814]48 5𐎎𐎏𐎗𐎙𐎛𐎜	„	<i>Kar.</i> 21 ♂
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     4:18143334 *Kar.* 47 ♂  
 145Ⅱ) 45ⅡⅡ:ⅡⅡⅡ<44 *Kar.* 47 ♂  
     Ⅱ<ⅡⅡ< title of C, *Kar.* 130  
     1414ⅡⅡⅡ3Ⅱ „ *Kar.* 47 ♂  
 48145Ⅱ) 45ⅡⅡ:414ⅡⅡ3Ⅱ Ⅱ(5)ⅡⅡ< *Kar.* 30 ♀, 97  
     4814)ⅡⅡ:44<[Ⅱ]Ⅱ< *Kar.* 101 ♀  
     14143 4<ⅡⅡ< *Kar.* 127  
     4844ⅡⅡ 44<ⅡⅡ< *Kar.* 125 (woman)  
 4814)ⅡⅡ 5ⅡⅡ541Ⅱ ⅡⅡ444ⅡⅡ5Ⅱ:Ⅱ444< *Kar.* 9  
     4814)ⅡⅡ *Kar.* 64, 132  
 4814ⅡⅡ318 4Ⅱ52:5Ⅱ5Ⅱ5)ⅡⅡ *Kar.* 126 ♂  
     14ⅡⅡ title of C, *Kar.* 59  
     48145Ⅱ) 45ⅡⅡ 14ⅡⅡ *Kar.* 27  
     481448:Ⅱ5414ⅡⅡ *Kar.* 87 ♂  
 4844ⅡⅡ:45Ⅱ3)ⅡⅡⅡⅡ 14ⅡⅡ *Kar.* 89 (woman)  
     48[. . . .]14ⅡⅡ *Kar.* 19 at end (v. text)  
     4814145)433:Ⅱ4ⅡⅡⅡ5ⅡⅡ *Kar.* 78 ♂  
     48141ⅡⅡⅡ 5<Ⅱ13 *Sh.* 4  
     :141ⅡⅡⅡ:13Ⅱ)3 *Kar.* 78 ♂





- 𐎎𐎏𐎑 𐎒𐎓 title of C, *Kar.* 19, 26, 89  
 𐎔𐎕𐎖𐎗𐎘𐎙𐎚𐎛𐎜𐎝𐎞𐎟 *Kar.* 8  
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 𐏈𐏉𐏊𐏋𐏌 *Kar.* 88, cf. 𐏍𐏎𐏏𐏐  
 𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙 *Kar.* 54 ♀  
 𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤 title of C, *Kar.* 56  
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 𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽 *Kar.* 17 ♂  
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 𐐆 . . . . . *Kar.* 21 ♂  
 𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙 *Kar.* 17 ♂, cf. name C, *Kar.* 72, &c.  
 𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩 *Kar.* 47 (man)  
 𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿 *Kar.* 69 ♂  
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 𐑆𐑇 title of A, *Kar.* 129  
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 113 𐑀𐑁 title of A (woman), *Kar.* 61, cf. *Inscr.* 87  
 113 title (?) of A, *Kar.* 11 ♂, 12 ♂, 27 (?), 47 ♂,  
 52, 53, 106, 115, *Sh.* 6 ♀  
 1414) 4W113 *Kar.* 127 ♀  
 48𐑀𐑁W113 *Kar.* 78 ♂  
 4814𐑂𐑃W113 *Kar.* 94 a ♂  
 [𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿  
 4814𐑀𐑁𐑂𐑃] *Sh.* 3 ♀  
 4814𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿 *Kar.* 38 (man)  
 48𐑀𐑁𐑂𐑃𐑄𐑅 *Kar.* 37 ♂  
 4814𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿 *Kar.* 3 ♀  
 𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿 *Kar.* 47  
 4814𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿 *Kar.* 17 ♂  
 14𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿 *Kar.* 47 (man)  
 14𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿 *Kar.* 47 (man)  
 14𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿 *Kar.* 47 (man)  
 𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿 title (?) of AA, *Kar.* 92  
 [𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿  
 48𐑀𐑁𐑂𐑃] *Kar.* 60  
 48𐑀𐑁𐑂𐑃 (or 𐑄𐑅𐑆𐑇) 48𐑀𐑁 *Kar.* 109, 110 ♀ (?)  
 48𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇 *Kar.* 94  
 14𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿 *Kar.* 47 (man)  
 4814)𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿 *Kar.* 61 ♀

- 481414JII 𐎧𐎺𐎠𐎵:W 14 14 Kar. 109  
 48149𐎺4W 14 " " Kar. 61  
 481413W 3:13) 𐎧W 14 14 Kar. 70  
 48𐎵𐎧) :W 14 14 Kar. 69 ♂  
 𐎵𐎶𐎵𐎶31𐎵 449𐎺4𐎺 4113JII) 𐎵 Kar. 41 ♂  
 48𐎵3) :9𐎺JII 𐎵 Kar. 94 b (man), 103 (man)  
 4814143 III 14 𐎧𐎺𐎠 JII 3) " Kar. 9  
 48𐎺𐎶 14 44𐎵𐎵3 " Kar. 37  
 4W 𐎧9W 𐎺𐎵 title of C, Kar. 29, 77, 78, 124, 129, cf. 62 C  
 (apparently three distinct though related  
 names; in 79 one of the names occurs  
 without the title)  
 ...]𐎺314J[...]:𐎶94431W [... Kar. 121  
 48𐎺𐎶 14 9𐎵) :14) :9𐎺9𐎵 [... Kar. 104  
 48141𐎵) 𐎧9 III :𐎵 [...]𐎵 [...] Kar. 88  
 149𐎵) 𐎧9 III 9𐎶W 113 JII 9 III [...] 3𐎧4𐎵 14 Kar. 122  
 𐎵449) [1]W 9𐎺 . . . . . Kar. 112, cf. *Inscr.* 129

## INDEX B

TITLES AND DESCRIPTIVE PHRASES IN THE ORDER OF THE  
FINAL WORDS <sup>1</sup>

## Final 9𐎺

- 1W 9𐎶9𐎺 title of AA, Kar. 6  
 481413𐎶9𐎺 Kar. 78 (man)  
 48𐎵𐎺[𐎵) ]9𐎺 9W 9[𐎺] Kar. 102, see p. 70  
 48𐎵𐎵)9𐎺 9W 9𐎺 Kar. 58  
 " :9𐎺14149𐎶 Kar. 46  
 W 9W 9𐎺 title (?) of A, Kar. 60, of AA, 61  
 48149𐎺1W 9𐎺:4493) Kar. 41 ♂  
 𐎵449) [1]W 9𐎺 . . . . . Kar. 112, cf. *Inscr.* 129/4 ♂  
 1414𐎵4𐎺9𐎺:3𐎧4𐎵)1𐎺 Kar. 47 (man)  
 " 𐎵JII 9𐎺 Kar. 47 ♂, 77 ♂, 78 ♂  
 " :JII W) 14) Kar. 29 (pl.), 47 ♂, 89 ♂  
 " :𐎺𐎵 Kar. 47 ♂  
 48𐎵9139𐎺:14) Kar. 23

<sup>1</sup> Instances in which the final word has the plural form are here generally indexed under the singular, with the note (pl.), and small differences such as the

presence or absence of the final 48 are generally not observed.

48 4 5 1 / 1 3 5 2 5 2 1 4 5 1 1 1 : 4 5 4 4 (3) 1 1 1 5 5 : 4 5 4 5 1 3 5 Kar. 25

48 1 4 5 2 title (?) of father, Kar. 22

1 4 5 5 5 2 5 2 : 1 1 1 5 2 1 4 3 title of father, Kar. 56

Final 111

1 1 1 1 title (?) of mother, Kar. 22

4 1 1 1 title (?) of A, Kar. 34 ♂, 85

48 : 1 4 1 4 5 4 5 4 : 4 4 1 8 : 5 4 1 2 Kar. 78 ♂

48 1 4 5 2 1 2 5 1 1 (v. 48 1 4 5 2 1 4 5 1 1 Kar. 61, 119)

48 1 4 5 2 1 4 5 1 1 : 5 3 1 4 1 1 4 1 1 : 1 4 1 5 2 Sh. 6 ♀

” : 4 5 2 1 3 1 8 : 1 4 1 5 2 Sh. 19

” : 4 2 1 5 1 4 1 2 : 3 4 1 4 1 5 2 Sh. 3 ♀

” : 1 4 5 8 5 3 : 3 4 1 4 1 5 2 Kar. 56 ♂

” : 5 1 1 4 8 5 2 1 2 : 3 4 1 4 5 2 Sh. 3 ♀

” : 4 5 4 1 2 5 2 Kar. 22

” : 5 1 1 4 1 5 2 : 1 2 5 2 Kar. 21 ♂

” : 1 1 1 4 5 4 4 5 4 5 2 : 1 2 5 2 Kar. 21 ♂

” : 4 4 1 4 1 2 1 1 1 5 2 1 2 : 1 2 5 2 Kar. 19, 89 ♀, cf. 21

” : 1 5 2 1 2 : 1 2 5 2 Kar. 117, 119 ♂

” : 4 1 4 5 2 1 2 5 2 Kar. 15 ♂

” : 4 1 4 1 2 5 2 : 1 2 5 2 Kar. 21 ♂, cf. 19

” : 5 1 1 2 3 3 2 : 1 1 3 2 : 1 2 5 2 Kar. 60 (pl.), cf. Kar. 31 C

” : 1 . . . [ : 1 2 ] 2 5 2 (?) Kar. 88 (or 1 4 1 5 2)

” : 5 4 5 2 5 5 2 Kar. 70

” 1 4 1 4 1 4 5 2 1 3 : 1 4 8 1 5 2 Kar. 30 ♀

” 5 1 1 1 3 : 1 3 1 4 5 2 Kar. 49 ♂

” : 1 1 5 2 5 5 1 4 5 2 Kar. 27, 68

” : 4 1 4 1 1 1 2 3 : 4 1 3 1 4 5 2 Kar. 56 ♂

” 4 1 4 5 2 : 1 4 5 2 5 5 1 1 Kar. 17 ♂

” 5 4 5 2 1 3 1 1 5 1 1 3 1 4 2 [ 1 1 8 ? ] Kar. 112

” 4 5 4 5 2 1 4 1 4 5 4 Kar. 17 ♂

” : 1 5 2 1 2 : 5 2 1 4 1 4 5 4 Kar. 30 ♀, 116 ♂

” 4 1 4 5 2 1 2 : 5 2 1 4 1 4 5 4 Kar. 23 (pl.)

” 4 1 4 5 2 1 2 : 5 2 1 4 4 5 4 Kar. 116 ♂

” 4 4 4 5 4 5 4 : 3 1 1 4 5 5 Sh. 19

” 5 4 1 4 5 4 : 3 1 1 4 5 5 Sh. 19

” 4 4 (3) 1 1 1 5 5 Kar. 59 ♀, 61 ♀, 64 (pl.), 90 ♀, 116 ♂, 122 ♂, 124 ♀, 129 ♀

” 4 5 4 4 (3) 1 1 1 5 5 Kar. 3, 17 ♂, 23 (pl.), 29 (pl.), 53, 54 ♀, 73, 106, 121

” : 5 1 1 4 5 4 : 4 1 1 5 5 Kar. 51 ♂, 52





48<318:ḡRḡ Kar. 15 ♂  
 „ :R<ḡWḡ Kar. 132  
 4814ḡλ48 3343 Kar. 10 ♂

Final *κ*

(4)ḡḡḡḡḡ title(?) of A, Kar. 107 ♀, 125 ♀, of B, Kar. 90, 122

Final *ξ*

141<JIIW3ξ λ<ξW< Kar. 47 ♂  
 481413ξ Kar. 126 ♂  
 <JIIḡξ title of C, Kar. 8  
 (:4814ḡḡ4W1<) 44<JIIḡξ C, Kar. 103  
 48<44<JIIḡξ:λ4) Kar. 12 ♂  
 „ :JIIḡλ)R3 Kar. 49 ♂  
 „ :JIIḡλ)ḡ3 Kar. 17 ♂  
 „ :λḡ1ḡḡ43 Kar. 83  
 <4ḡIIIIḡ)ḡλḡξ:ḡ4λ:ḡ<1ḡ1κ:ḡRḡ Kar. 47 ♂, 121

Final *η*

48<(4)Rη:ḡRḡ Kar. 87 ♂  
 „ :RJIIḡη Kar. 105  
 „ :ḡ<3ḡη Kar. 128 ♂  
 „ :ḡ<3ḡḡη Kar. 44 ♂  
 „ :4R13 Kar. 34 (?) ♂, 45, 102  
 „ :41ḡḡ Kar. 109, 110  
 14JII4Rη:JII11ḡḡRξ Kar. 126 ♂  
 „ 4R13 Kar. 126 ♂  
 JIIξRη title of A, Kar. 1 ♀  
 „ :3343 title of C, Kar. 6, 17, 23  
 „ :W133 „ Kar. 19, 26, 89  
 4814JIIξRη ḡḡ144ḡḡ Kar. 3 ♀  
 „ 4R13 Kar. 123 (three times) ♂  
 48<ξRη:ḡRḡ Kar. 21 ♂  
 „ :λ31Wḡ Kar. 13 ♂  
 „ :ḡḡ1414ḡḡ Kar. 122 ♂  
 „ :1λḡη Kar. 105  
 „ :Wḡḡλη Kar. 13 ♂  
 „ :343 Kar. 34 ♂, 105 ♂, 110 ♀ (?)  
 „ :3343 Kar. 103 ♂  
 48<1<ξλ) JIIIII14):1<ḡ)433 Kar. 41 ♂

- 4W) 1λ5) (?) title of CC, *Sh.* 12  
 „ 33 (?) title of C, *Sh.* 8  
 14W) : 14 *Kar.* 124 ♀  
 48<W) : 14) *Kar.* 27, 49 ♂, 61 ♀, 71, 72, 75, 96, 99 (pl.) (?), 117, 122 ♂, 125 ♀  
 4W5ξ5W) title of C, *Kar.* 53  
 44) title (?) of A, *Kar.* 32, of B, *Kar.* 3, 6, 17, 23, 71, 72, 75  
 481414) final *Kar.* 11 ♂, 21 ♂, 27, 52, 73, 88; elsewhere *Kar.* 47 ♂, 52, 101, 102 ♂, 123 ♂, 124 ♀, 125 ♀, 127 ♀  
 „ 41λ52 *Kar.* 84  
 „ 34ξ) *Kar.* 127 ♀  
 „ 4W113 *Kar.* 127 ♀  
 <1314) 334 *Kar.* 47 ♂  
 <124) *Kar.* 111 ♂ (?)  
 13) 52 title of C, *Kar.* 34 (= *Kar.* 60 in the next)  
 W3) 52 title of A, *Kar.* 56 ♂, of C, *Kar.* 60  
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 „ 1<5W3 *Kar.* 92  
 „ 5ξ45) *Kar.* 37 ♂, 38 ♂, 94 a ♂  
 „ 5<35ξ) *Kar.* 69 ♂  
 48<3) : 413 *Kar.* 44 ♂, 128 ♂  
 „ : 1<5) 433 *Sh.* 5 ♂<sup>1</sup>  
 „ : 43) *Kar.* 94 a ♂  
 „ : 5ξWλ *Kar.* 94 b ♂, 103 ♂  
 48<7(4)) : 25λ) *Kar.* 88  
 „ : W1<1< *Kar.* 69 ♂  
 48141<(5)) 5λ48 *Kar.* 67 ♀  
 „ 5) *Kar.* 72, 75  
 „ 433 : λ4ξW5ξW *Kar.* 78 ♂  
 „ : W : 1<54) W 5W113 *Kar.* 17 ♂  
 <1<) : 453W52 *Kar.* 47 ♂  
 „ : 41<3 5λ3 5ξξ1< : 3λξ : 3ξ52 : 4λξ *Kar.* 47 ♂  
 „ : 44λξ 535λ : 54) W 5W113 *Kar.* 47 ♂  
 4λ5ξ5131<) : λ1135) title (?), *Kar.* 58  
 145λ) : 54)3 *Kar.* 124 ♀  
 48145λ) v. 48145λ) λ5  
 48<5λ) : 41<5λ1λ3W5W : W5λ) 53 *Kar.* 27  
 „ : 5λ) : W1<4W53 : 34<λ3 *Kar.* 29 (pl.)  
 „ 14) : 5ξ5λ . . . *Kar.* 104 (pl.)

<sup>1</sup> With this 'shashimete of Mash' cf. 'shashimete of Ammon' in *Inscr.* 85, and similar parallels with

Ammon and Isis under *ant*, *waretakhan*, *makekhake*, *shēni*, *taqi*.

Final *ŕ*

- 48141414ξŕ 5 314445ŕ (altered) Kar. 77 ♂  
 48145 3 4 ξŕ: 111W1141 Kar. 41 ♂  
 :1414141ŕ: 343 Kar. 128 ♂  
 144714ŕ: 5 31152 Kar. 47 ♂  
 4814141414ŕ: 111W1141 Kar. 3 ♀, 17 ♂, 73, 81, 97, 98 ♀  
 „ : 5 31152: 111W1141 Kar. 59 ♀

Final *ƚ*

- 4843ƚ: 35ŕ1 Kar. 69 ♂

Final *111*

- 4814111 Kar. 64, 132  
 „ : 5ξŕ1: 1W5152 Kar. 124 ♀  
 „ : 47ξŕ1: 5ŕ52 Kar. 125 ♀  
 „ : 115ŕ5ξ 1452 Kar. 90  
 „ : Wŕ511: 45ŕ5ξ Kar. 30 ♀  
 „ : 54445ŕŕ5: 31ŕ1 Sh. 6  
 „ : 1413 Kar. 124 ♀  
 „ : 54ŕ1 4ŕ13 Kar. 29  
 „ : 1515W411: 111ξŕ1: 1513543 Kar. 89 ♀, cf. 21  
 „ : 5ξŕ1 3343 Kar. 32 ♀, v. description, p. 60  
 „ 51154113 111444 1115ξ: 144ŕ4ƚ Kar. 9  
 „ 44ƚ[ξW]ƚ Kar. 101 ♀  
 „ 4W1414 Kar. 54 ♀  
 „ : 5ξŕ1: W1414 Kar. 61 ♀  
<sup>sic</sup>  
 481414111: 444 1115ξ Kar. 101 ♀  
 14 111 title of C, Kar. 59, v. 14 13  
 481414111 5ξŕ1: W1414 Kar. 109 ♂(?), v. 4814143

Final *3*

- 4814145113: 1115ŕ153 Kar. 68 (cf. 21 ♂)  
 481414(1)4143: 5 35ŕ5W52 Kar. 92  
 „ : 4W5ξ5W1 Kar. 17 ♂, 49 ♂, 128 ♂  
 „ : 111W113111 Kar. 132  
 „ : 111341451 Kar. 11 ♂  
 „ : 343 Kar. 128 ♂  
 „ : 15W113 Kar. 38 ♂  
 (48145 34W14): 4ŕ13 C, Kar. 108



- 484 44R R3 ΛSW 113 Kar. 37 ♂  
 „ : 5 3 III R Kar. 37 (pl.)  
 14 R3 title of C, Kar. 28  
 481413W3:131 SW 14 14 Kar. 70  
 3343 title of C, Kar. 11, 49, 84  
 (145 3 SW 14): 3343 C, Kar. 123  
 349 33 title of C, Kar. 52, cf. *Inscr.* 130  
 44W 133 Kar. 111 ♂ (?)  
 5 33 title of A, Kar. 126 ♂  
 484 4W 1133 Kar. 53 (or name?)  
 484 93 14 SW 513 III III Kar. 41 ♂  
 „ 14 14 43 4W 5 5 SW 1 Kar. 128 ♂  
 „ W 14 14 Kar. 69 ♂  
 484 9 R 1 93 Kar. 88  
 4814143 4R 9 34 14 1 5 52 Sh. 8 ♀  
 „ 4W 9 W 14 III 5 R 1: 9 R 52 Kar. 19 ♀, 89 ♀, cf. 21, 42  
 „ : 4R 9: 9 R 52 Kar. 19 ♀, 89 ♀  
 „ (4) 44 35 5 Kar. 125 ♀, 127 ♀  
 „ : 9 R 44 44 5 14 III 4 R 1: 4 R 13 Kar. 89 ♀  
 „ : 48141 Kar. 127 ♀  
 „ : 4 C 5 W C (altered) Kar. 127 ♀  
 „ : 9 9 R 1 R 3 Kar. 79 ♀  
 „ III 14 9 8 R III 31: 5 3 III R Kar. 9 ♀  
 484 9 14 3: 44 14 9 1 9 5 5: 44 14 14 5 R: 5 3 14 14 5 14 Kar. 125 ♀

## Final 3

- 48141W 1W 3 III 4 R 113 Kar. 41, 77  
 „ 5 3 5 4 8 Kar. 78 ♂, Sh. 4  
 „ 5 C 14 13 Sh. 4  
 „ : 13 W 13 Kar. 78 ♂  
 „ 9 13 Sh. 4  
 „ 5 3 1 W 1 SW 43 Sh. 4  
 4R 5 3 45 3 title of B (?), Kar. 28  
 4R 3 title of A, Kar. 129  
 48144R 3: III 9 R 1 R 3 Kar. 79 ♀  
 4814 III 4R 3: 45 3 14 44 5 14 Kar. 124 ♀  
 „ : 44 35 5 Kar. 124 ♀  
 „ 44 W 133 Kar. 101 ♀  
 484 4R 3 W 14 5 13 SW 52 Kar. 36  
 „ : 44 14 8 9 SW 52: 131 9 52 Kar. 59 ♀  
 „ 43 4 113 9 52 Kar. 59 ♀

484 4A 2 : 34 52 Kar. 67 (pl.)

„ 414 5C 9 5 III 44 44 R A 4 R 1 W 1 W 2 III 4 R 1 B Kar. 54 ♀

„ : 4 5 2 1 4 1 4 5 V Kar. 79 ♀

„ : 4 4 1 4 1 4 5 R : 5 2 1 4 1 4 5 V Kar. 125 ♀

„ 4 4 4 (3) III 5 5 Kar. 79 ♀, 125 ♀, 130

„ V 5 4 4 III 5 5 Kar. 98 ♀

„ 4 W 1 1 3 5 Kar. 127 ♀

„ : 4 8 1 4 1 Kar. 127 ♀

„ : 4 4 C 5 W C Kar. 125 ♀

„ : 4 5 2 3 1 : III 5 R 1 4 A III Kar. 89 ♀

„ 3 3 4 3 Kar. 8, 108

„ : 4 W 1 3 3 Kar. 8

„ : 9 5 2 1 9 3 Kar. 54

484 5 V III 4 A 2 5 III 4 4 1 4 4 5 V : 3 4 5 2 : 5 2 4 4 1 V 1 4 1 5 W 5 1  
Kar. 89 ♀

1 1 3 4 A 2 title of A, Kar. 61, cf. *Inscr.* 87

#### Final 1 3

1 1 3 title (?) of A, Kar. 11 ♂, 12 ♂, 27 (?), 47 ♂, 52, 53 (?), 106, 115, *Sh.* 6 ♀

III 4 W 1 1 3 III 1 W 1 1 3 III 1 title of A, Kar. 91

4 8 1 4 III 4 W 1 1 3 A 5 W 1 1 3 Kar. 3 ♀

4 8 4 4 W 1 1 3 1 4 1 5 5 2 *Sh.* 4 ♂

4 8 4 V W 1 1 3 Kar. 78 ♂

4 8 1 4 A 5 W 1 1 3 Kar. 94 a ♂

1 4 2 5 2 5 W 1 1 3 Kar. 47 ♂

#### Final 9, 1 4

1 4 1 4 A 1 9 : 1 1 3 V 9 Kar. 47 ♂

A 4 III A 9 title of AA, Kar. 92 ♂

4 8 1 4 1 4 A 1 4 III W 1 1 4 1 *Sh.* 1, 3 ♀, 5 ♂, 6 ♀, 19

#### Final 2

4 8 1 4 1 4 W 1 2 : III . . . . . 1 4 5 W 2 Kar. 69 ♂

4 W 9 5 W 2 2 title of C, Kar. 29, 77, 78, 124, 129, cf. 62 C

4 4 V 2 V 3 1 2 4 4 5 2 5 2 4 1 1 3 III 1 2 Kar. 41 ♂

#### Uncertain

4 8 . . . . . 1 4 A III (?) Kar. 19 end (v. description, p. 58) ♀

4 8 . . . . . III 5 2 1 9 3 Kar. 21 ♂

. . . 8 3 1 4 II . . . : V 5 4 5 3 1 W . . . . . Kar. 121

## INDEX C

## MEROITIC WORDS AND GROUPS

Abbreviations:—n. personal name, n. A. name of deceased, n. AA. of second deceased, n. B. of mother (n. BB. &c.), n. C. of father (n. CC. &c.); pl. n., place name; form. A B C D &c., terminal formulae A B C D &c., see Ch. V, p. 42; inv., invocation, see Ch. III, p. 33; descr., occurring in descriptive phrases, see p. 38. Eg., Egyptian. Titles are roughly divided as civil and sac(erdotal).

- $\text{𐎗}$ , 𐎗𐎗  
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 48113𐎗𐎗𐎗𐎗𐎗 n. A. *Kar.* 68  
 481413𐎗𐎗𐎗 descr. *Kar.* 78  
 𐎗𐎗𐎗4𐎗𐎗 n. B. *Kar.* 73, 𐎗𐎗𐎗41𐎗𐎗 n. B. *Kar.* 74  
 48113𐎗𐎗𐎗𐎗𐎗𐎗 n. A A. *Kar.* 29, 39  
 𐎗-1𐎗𐎗 'envoy', Eg. *ꜥꜣꜥ*, descr. *Sh.* 4, 6, 19, see p. 10  
     𐎗𐎗𐎗𐎗-1𐎗𐎗 n. (?) descr. *Kar.* 21  
     3𐎗𐎗-1𐎗𐎗 'chief envoy', descr. *Kar.* 56, *Sh.* 3 (twice), 8  
 48113𐎗𐎗𐎗𐎗-𐎗𐎗 n. A. *Kar.* 93  
 𐎗𐎗𐎗𐎗 n. B. *Kar.* 54  
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 48𐎗-𐎗[𐎗]𐎗 'of Amanap' deity, descr. *Kar.* 102, v. *Mnp* and see p. 71  
 444𐎗 n. B. *Kar.* 37  
 48113𐎗𐎗𐎗444𐎗 n. A. *Kar.* 96  
 48𐎗-4𐎗 n. B. 'of Ammon', descr. *Kar.* 46, 58, v. *Mni*  
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 𐎗𐎗𐎗 civil title, descr. *Kar.* 47, 59  
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 𐎗𐎗𐎗 'prophet' (Eg.), descr. *Kar.* 15 (twice), 19 (thrice), 21 (five times), 47, 50, 56, 60 (twice), 69, 87, 89 (thrice), 117, 119, 125, 126, cf. *at* and see p. 57  
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- 1139 III R 71 W 52 n. A. *Kar.* 106  
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 5 III 1 5 C 52 n. C. *Kar.* 16  
 5 III 4 4 5 3 C 52 n. C. *Kar.* 9  
 48 1139 III 5 3 52 n. A. *Kar.* 1  
 4 III 5 W 1 3 52 'Osiris' inv. ad init. 34, 40, 41, 64, 71, 72, 75, 77-79, 88, 95, 97, 101, *Sh.* 1, 2, 9. Later 64/23, 88/15, 4 III 4 W 5 3 52 ad init. *Kar.* 74, v. 4 W 1 3 and see Ch. III, p. 33  
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 5 III 5 2 52 n. BB. *Sh.* 14  
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 48 1139 4 4 4 4 2 52 n. A. *Kar.* 25  
 5 III 11 5 2 52 n. B. *Sh.* 3  
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 48 113 III 2 1 3 52 n. A. *Kar.* 90  
 48 1 4 III 1 1 3 52 n. A. *Kar.* 30  
 4 5 1 3 52 *Kar. graff.* 22  
 48 113 4 4 3 4 1 3 52 n. A. *Kar.* 13  
 48 4 5 1 3 52 descr. *Kar.* 23, cf. *aqebe*  
 5 52 'bread' (?), in form B. passim, see p. 49  
 5 52 sac. title in *at-Mšé* (= *ant*?) v. *Mšé*, see p. 60  
 4 1 5 III 4 4 52 'in Atiye', pl. n. (*Sedênga*), descr. *Kar.* 56, see pp. 9, 82  
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 5 5 5 3 4 5 52 n. C. *Kar.* 4  
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- 48113: 44 2 4 11 n. A. Kar. 5  
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 445 3 1 4 11 n. C. Kar. 37  
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 5 2 1 4 1 5 5 11 sac. title, descr. Kar. 69  
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 4814 1 4 5 2 4 4 4 4 11 n. A. Kar. 34  
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 4 2 3 1 4 5 5 13 11 11 11 descr. (stele-text) Kar.  
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 5 . . . 1 4 5 11 Kar. Ostr. 2/4  
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ⲉ, ⲟ

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 see p. 68  
 ⲉⲛⲉⲛⲓⲛⲓⲛⲓ descr. *Kar.* 78, *Sh.* 4  
 4ⲉⲛⲓ n. C. *Kar.* 10, cf. 4ⲉⲛⲓ  
 48113ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ n. A. *Sh.* 12  
 318 'Isis' inv. init. *Kar.* 76, 348 110, 438  
 74(?), 1318 111, 4348 5, 8, 13, 14(?), 27(?),  
 58, 85, 94, 103, 107, *Sh.* 13(?), 4318 passim;  
 later 8/7, 17/14, 30/13, 31 a/15, b/14, 38/5,  
 64/23, 72/20, 82/12, 88/14, 89/20, 114/10,  
 131/2, *Sh.* 14/1, see Ch. III, p. 33  
 1139ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ n. AA (?) *Kar.* 92  
 481135115 ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ n. A. *Kar.* 11  
 ⲙⲓⲛⲉⲛⲓⲛⲓⲛⲓ n. B. *Kar.* 108  
 4814ⲙⲓⲛⲓⲛⲓ 'of Isis', descr. *Kar.* 126  
 49 ⲛⲉⲛⲓⲛⲓⲛⲓ n. (?) descr. *Sh.* 19  
 48ⲉⲛⲓⲛⲓⲛⲓ 'of Isis', descr. *Kar.* 15, 132  
 54949 ⲛⲉⲛⲓⲛⲓ n. B. *Sh.* 12  
 1ⲛⲉⲛⲓⲛⲉⲛⲓⲛⲓ in invocation *Kar.* 76, see pp.  
 23, 33  
 4ⲙⲙⲛⲉⲛⲓⲛⲓ in invocation *Kar.* 76, see pp. 23,  
 33

- 481139ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ n. A. *Kar.* 18  
 4814ⲉⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ descr. *Kar.* 67,  
 48149ⲛⲉⲛⲓⲛⲓⲛⲓ *Kar.* 10, cf. *Inscr.* II  
 ⲛⲉⲛⲓⲛⲓⲛⲓ n. C. *Sh.* 15  
 48149849 ⲛⲉⲛⲓⲛⲓⲛⲓ n. A. *Kar.* 70  
 ⲙⲓⲛⲉⲛⲓⲛⲓⲛⲓ  
 ... ⲛⲉⲛⲓ n. C. *Sh.* 14  
 44488ⲛⲉⲛⲓ n. A. *Kar.* 109?  
 ⲛⲉⲛⲓⲛⲓ inv. n. of deity (?), final, *Kar.* 131, see  
 p. 34  
 ⲛⲉⲛⲓⲛⲓ n. B. *Kar.* 42  
 ⲉⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ n. C. *Kar.* 76  
 44ⲉⲛⲓⲛⲓ n. (?) descr. *Sh.* 19  
 481499ⲛⲉⲛⲓⲛⲓ n. A. *Kar.* 40, 41  
 ⲛⲉⲛⲓⲛⲓⲛⲓ n. descr. *Kar.* 19, 89, ⲛⲉⲛⲓⲛⲓⲛⲓ  
 descr. *Kar.* 21, 4814ⲙⲓⲛⲓⲛⲓ n. AAA.  
*Kar.* 42, see p. 68  
 ⲛⲉⲛⲓⲛⲓⲛⲓ n. descr. *Kar.* 51, 52  
 ⲛⲉⲛⲓⲛⲓ n. B. *Kar.* 132  
 ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ n. descr. *Kar.* 89  
 : ⲛⲉⲛⲓⲛⲓⲛⲓ *Kar. Ostr.* 1/6  
 48:1135115149ⲛⲉⲛⲓⲛⲓ n. A. *Sh.* 3  
 ⲛⲉⲛⲓⲛⲉⲛⲓⲛⲓⲛⲓ sac. title, descr. *Kar.* 3, 116  
 (twice), ⲛⲉⲛⲓⲛⲉⲛⲓⲛⲓⲛⲓ *Kar.* 23, 30, 46, 77,  
 79, 116, 125 (twice), 49 ⲛⲉⲛⲓⲛⲉⲛⲓⲛⲓ *Kar.*  
 124, ⲛⲉⲛⲓⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ pl. descr. *Kar.* 17,  
 116  
 4814444ⲛⲉⲛⲓ n. descr. *Kar.* 89  
 ⲛⲉⲛⲓⲛⲉⲛⲓⲛⲓⲛⲓ n. B. *Kar.* 90, 122,  
 481135 ⲛⲉⲛⲓⲛⲉⲛⲓⲛⲓⲛⲓ n. A. *Kar.* 125  
 48113444 ⲛⲉⲛⲓⲛⲉⲛⲓⲛⲓⲛⲓ n. A. *Kar.* 107  
 ⲛⲉⲛⲓⲛⲓⲛⲉⲛⲓⲛⲓ n. C. *Kar.* 88  
 481134ⲙⲓⲛⲓⲛⲓ n. A. *Kar.* 109  
 ⲛⲉⲛⲓⲛⲓ n. B. *Kar.* 25, ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ n. B.  
*Kar.* 31, 129, 4ⲙⲓⲛⲓⲛⲓⲛⲓ n. B. *Kar.* 29,  
 485135115 ⲛⲉⲛⲓⲛⲓⲛⲓ n. A. *Kar.* 127  
 ⲉⲛⲓⲛⲓ (for 43ⲛⲉⲛⲓ &c.) in form B. *Kar.* 54  
 ⲉⲛⲓⲛⲓⲛⲓⲛⲓ *Kar.* 1, see p. 48  
 ⲙⲓⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ pl. in form A. *Kar.* 23,  
 ⲉⲛⲓⲛⲓⲛⲓⲛⲓ *Kar.* 1, ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ *Kar.* 54,  
 see p. 45

: 9 3 1 V Kar. Ostr. 4  
 48113 . . . 3 V n. AA. Kar. 102  
 48113 9 8 9 W 4 3 V n. AA. Kar. 45  
 8 C 13 1 V descr. Kar. 47, 121  
 1 4 9 8 9 8 9 V 'in Bezewe', pl. n. descr. Sh.  
 3, 20, see p. 81

⊠, ̲

: III ̲ Kar. Ostr. 2/2  
 1 4 3 4 8 ̲ in form A. Kar. 125, see p. 45  
 C 9 4 8 ̲ in form C. Kar. 68, see p. 51  
 9 III 1 ̲ 1 ̲ n. B. Kar. 82  
 4 ̲ ̲ n. C. Kar. 53  
 4 3 4 3 9 ̲ n. B. Sh. 15  
 4 3 3 4 4 2 9 ̲ n. B. Kar. 67  
 III 1 1 3 2 ̲ sac. title, descr. Kar. 126, cf. Inscr.  
 77, 78  
 48113 9 8 9 9 1 4 ̲ n. A. Kar. 54  
 1 7 4 9 ̲ Kar. graff. 23  
 9 III 1 1 7 9 4 ̲ n. B. Kar. 19, 89  
 3 1 7 4 9 ̲ 'strategus' Eg. descr. Sh. 19 (twice),  
 see p. 9  
 1 4 9 3 W C 9 ̲ in form B. Kar. 7, 130.  
 1 4 9 3 C ̲ Kar. 93, see p. 48  
 4 1 4 III W 3 ̲ 'in Pakharas', pl. n. παρχωραc  
 descr. Kar. 30, 97. 1 4 1 4 III W 3 ̲ Kar.  
 47, cf. Inscr. and see pp. 9, 82  
 4 3 ̲ in form C. Sh. 16, 4 1 3 ̲ Kar. 14,  
 V 4 1 3 ̲ pl. Kar. 92, 1 4 C V 4 1 3 ̲ pl.  
 Kar. 64a, III 9 3 4 1 3 ̲ Sh. 5, 1 4 9 3 4 3 ̲  
 Kar. 89, 1 4 9 3 4 1 3 ̲ frequent; in form E.  
 Kar. 72, see pp. 51, 52  
 4 III 9 ̲ civil title, Kar. 47, 51, 52, 77, 83.  
 4 4 III 9 ̲ descr. Kar. 61, 64, 90, 116, 120,  
 129, 4 4 4 III 9 ̲ Kar. 97, 101, 103, 130.  
 V 9 4 4 III 9 ̲ pl. Kar. 17, 23, 25, 29, 53,  
 54, 72, 73, 98, 106, 121, III 4 4 4 III 9 ̲  
 Kar. 9, 4 8 4 4 4 III 9 ̲ Kar. 12, 17, 49.  
 83, v. *peštê*, and see pp. 24, 55  
 1 4 9 3 C III ̲ in form B for C 3 ̲ Kar. 31 b,  
 see p. 48  
 1 3 ̲ in form A. Kar. 126, see p. 45  
 4 8 4 3 ̲ in form F. Kar. 126, 1 4 3 9 8 4 3 4 ̲  
 form B. Kar. 36, see pp. 48, 52

1 4 C V 1 3 ̲ in form A. Kar. 45, see p. 45  
 1 4 4 ̲ 4 3 ̲ in form D 2, Kar. 78, see p. 52,  
 1 4 9 4 ̲ 4 3 4 ̲ in form C. Kar. 127 a, see  
 p. 51  
 481413 ̲ descr. Kar. 126  
 9 3 4 4 3 ̲ in form F. Kar. 111, see p. 52  
 W 3 4 4 4 3 9 ̲ n. C. Sh. 8  
 W C 3 ̲ in form B. Kar. 3, Sh. 2, 16, W C 4 3 ̲  
 Kar. 13, 69, 92, 103, 109, 122, Sh. 12,  
 W C 4 3 4 ̲ Kar. 8 b, 58, 94 a, 107, see p. 48  
 V W C 4 3 ̲ pl. in form B. Sh. 14  
 1 4 9 3 9 C V W C 4 3 ̲ pl. in form B. Kar.  
 28, 29, 42, 55, 1 4 C V W C 3 ̲ Kar. 45,  
 64 a, 1 4 C V W C 4 3 ̲ Kar. 37, 67, -43 ̲  
 1 4 9 3 V W C Kar. 104, see p. 48  
 3 W C 4 3 ̲ in form B. Sh. 3, 9 3 W C 4 3 4 ̲  
 Sh. 13, III 3 W C 3 ̲ Kar. 84, -W C 4 3 ̲  
 III 9 3 Kar. 61, Sh. 5, 19, 1 4 3 W C 3 ̲  
 Kar. 39 b, 62, 78, 117, 1 4 3 W C 4 3 ̲ Kar.  
 50, 79, &c., 1 4 3 W C 4 3 4 ̲ Kar. 8 a, &c.,  
 1 4 9 3 W C 3 ̲ Kar. 2, &c. (very common),  
 1 4 9 3 W C 4 3 ̲ Kar. 4, &c. (usual at  
 Shablûl), 1 4 9 3 W C 4 3 4 ̲ Kar. 114,  
 1 4 9 3 W C 4 3 9 ̲ Kar. 96, -9 3 W C 3 ̲  
 III 1 4 Kar. 9, cf. Inscr., see p. 48  
 4 W C 4 3 ̲ in form B. Kar. 22, 51, Sh. 1,  
 see p. 48  
 1 4 9 3 C 3 ̲ in form B. Sh. 9, 1 4 9 3 C 4 3 ̲  
 Kar. 12, see p. 48  
 1 4 C 1 3 ̲ in form A for 3 1 3 ̲ Kar. 72,  
 see p. 45  
 3 1 3 ̲ in form A. Kar. 3, 68, 69, 109, Sh. 16,  
 in form B. Kar. 68, 3 1 3 4 ̲ in form A.  
 Kar. 12, Sh. 2 (?), 3 4 3 ̲ Kar. 117,  
 3 4 3 4 ̲ Kar. 110, 9 3 1 3 ̲ Sh. 1, see p. 45  
 V 9 3 1 3 ̲ pl. in form A. Sh. 14  
 III 9 3 9 C V 9 3 1 3 ̲ pl. in form A. Kar. 15  
 1 4 9 3 9 C V 9 3 1 3 ̲ pl. in form A. Kar. 6,  
 28, 29, 42, 1 4 9 3 9 C V 9 3 4 3 ̲ Kar. 55  
 1 4 C V 9 3 4 3 ̲ pl. in form A. Kar. 37, Sh. 2,  
 1 4 C V 3 4 3 ̲ Kar. 67, 1 4 C V 9 3 1 3 ̲  
 Kar. 64 a, 1 4 3 V 9 3 1 3 ̲ Kar. 99 a,  
 1 4 9 3 V 9 3 1 3 ̲ Kar. 104, see pp. 25, 45  
 1 4 9 3 4 1 3 3 ̲ in form C. Kar. 40, 71, 88, 95,  
 1 4 9 3 4 1 3 4 3 ̲ Sh. 8, 4 4 1 3 4 3 4 ̲ in  
 form D. Kar. 12, Sh. 1, see p. 51



- ⅴⅴⅴⅴⅴⅴⅴ in form A. *Kar.* 61, *Sh.* 5, 19,  
 ⅴⅴⅴⅴⅴⅴⅴ in form A (common),  
 ⅴⅴⅴⅴⅴⅴⅴ *Kar.* 17, 57, 66, 97 (?), *Sh.*  
 4, 6-8, 10, 13, 15, ⅴⅴⅴⅴⅴⅴⅴ *Kar.* 81,  
 114, 115, in form C. *Kar.* 114, see pp. 45, 51  
 ⅴⅴⅴⅴⅴⅴⅴ in form H. *Kar.* 99 b, see  
 p. 53  
 ⅴⅴⅴⅴⅴⅴⅴ in form I. *Sh.* 7, see p. 53  
 ⅴⅴⅴⅴⅴⅴⅴ in form A. *Kar.* 84, ⅴⅴⅴⅴⅴⅴⅴ  
*Kar.* 2, see p. 45  
 ⅴⅴⅴⅴⅴⅴⅴ in form G. *Kar.* 14, ⅴⅴⅴⅴⅴⅴⅴ in  
 form D. *Kar.* 84, ⅴⅴⅴⅴⅴⅴⅴ *Kar.* 89,  
 ⅴⅴⅴⅴⅴⅴⅴ in form D 2. *Kar.* 36, 127;  
 ⅴⅴⅴⅴⅴⅴⅴ in form C. *Sh.* 1, see pp. 51, 52  
 ⅴⅴⅴⅴⅴⅴⅴ pl. in form G. *Sh.* 14, see p. 52  
 ⅴⅴⅴⅴ in form A. *Kar.* 77, 111, 124, see p. 45  
 ⅴⅴⅴⅴ civil title, descr. *Kar.* 78, ⅴⅴⅴⅴ *Kar.*  
 79, ⅴⅴⅴⅴ *Kar.* 50, 59, 100, 122 (twice),  
 124 (twice), 127, ⅴⅴⅴⅴ *Kar.* 103, 125.  
 ⅴⅴⅴⅴⅴⅴⅴ 'of a *pešté*', *Kar.* 80, see p. 67.  
 ⅴⅴⅴⅴⅴⅴⅴ (pl.) *Kar.* 3, v. *pešté*  
 ⅴⅴⅴⅴⅴⅴⅴ in form B. *Kar.* 48, -ⅴⅴⅴⅴⅴⅴⅴ  
 ⅴⅴⅴⅴⅴⅴⅴ in form C. *Kar.* 17, see pp.  
 48, 51  
 ⅴⅴⅴⅴ in form B. *Kar.* 81, see p. 48  
 ⅴⅴⅴⅴⅴⅴⅴ n. A. *Kar.* 30  
 ⅴⅴⅴⅴ title, *Kar.* 17, 47, 97, ⅴⅴⅴⅴ descr.  
*Kar.* 59, 75, 78, 79, 100, ⅴⅴⅴⅴ *Kar.* 127,  
 ⅴⅴⅴⅴ *Kar.* 125, ⅴⅴⅴⅴ *Kar.* 3,  
 23, 25, 29, 53, 54, 72, 73, 98, see pp. 24, 55  
 ⅴⅴⅴⅴⅴⅴⅴ n. B. *Sh.* 19  
 ⅴⅴⅴⅴⅴⅴⅴ n. of deity(?), inv. final, *Kar.* 68/10,  
 ⅴⅴⅴⅴⅴⅴⅴ *Sh.* 14/12, see p. 34  
 ⅴⅴⅴⅴ in form G. *Kar.* 111, see p. 52  
 ⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴ in form B. (pl.)  
*Kar.* 23, see p. 48  
 ⅴⅴⅴⅴⅴⅴⅴ n. B. *Kar.* 12  
 ⅴⅴⅴⅴⅴⅴⅴ n. C. *Kar.* 54  
 ⅴⅴⅴⅴⅴⅴⅴ 'Pezeme' pl. n. (Amara) in the  
 following groups, see p. 82, and v. *Inscr.*  
 ⅴⅴⅴⅴⅴⅴⅴ 'in (?) Pezeme' in *ate-Pezemé*, q.v.  
 ⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴ 'of . . . as far as (?)  
 Pezeme', descr. *Kar.* 47, 121, see p. 62  
 ⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴ n. A. *Kar.* 52, -ⅴⅴⅴⅴⅴⅴⅴ  
 ⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴ n. A. *Kar.* 100  
 ⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴ 'in Pezeme', descr. *Kar.*  
 125, *Kar. Ostr.* 1/4  
 ⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴ n. B. *Kar.* 130  
 ⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴ title(?), descr. *Kar.* 30  
 ⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴ n. B. *Kar.* 61  
 ⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴ n. AA. *Kar.* 67  
 ⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴ n. A. *Kar.* 115  
 ⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴ n. AA. *Kar.* 15  
 ⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴ n. A. *Kar.* 16  
 ⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴ n. BB. *Sh.* 12  
 ⅴⅴⅴⅴⅴⅴⅴ 'of Amanap' Eg. *Kar.* 1, 6, 17, 19  
 (thrice), 23, 26, 89 (five times), ⅴⅴⅴⅴⅴⅴⅴ  
*Kar.* 123 (thrice), ⅴⅴⅴⅴⅴⅴⅴ *Kar.* 3,  
 ⅴⅴⅴⅴⅴⅴⅴ descr. *Kar.* 30, 32, 61 (twice), 109,  
 116, 117 (twice), 119, 124, ⅴⅴⅴⅴⅴⅴⅴ *Kar.*  
 125, ⅴⅴⅴⅴⅴⅴⅴ pl. *Kar.* 15 (cf. 21), 23,  
 ⅴⅴⅴⅴⅴⅴⅴ *Kar.* 13 (twice), 21, 34, 103, 105  
 (twice), 110, 122, see pp. 24, 55, and cf. *Amup*  
 ⅴⅴⅴⅴⅴⅴⅴ 'belonging to Amanapate',  
 Ammon of Napata, descr. *Kar.* 41, see p. 61  
 ⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴ n. (?) descr. *Kar.* 54  
 ⅴⅴⅴⅴⅴⅴⅴ (?) *Kar. graff.* 29  
 ⅴⅴⅴⅴⅴⅴⅴ n. B. *Kar.* 10  
 ⅴⅴⅴⅴⅴⅴⅴ 'of Ammon', descr. *Kar.* 89 (twice),  
 ⅴⅴⅴⅴⅴⅴⅴ *Kar.* 126, ⅴⅴⅴⅴⅴⅴⅴ *Kar.*  
 126, ⅴⅴⅴⅴⅴⅴⅴ *Kar.* 29, cf. *Amani* and *M nitéwi*  
 ⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴ n. A. *Kar.* 130  
 ⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴ n. descr. *Kar.* 21, ⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴ  
 n. C. *Kar.* 19, 89, 120, see p. 68  
 ⅴⅴⅴⅴⅴⅴⅴ 'of Ammon', descr. *Kar.* 44, 128,  
 ⅴⅴⅴⅴⅴⅴⅴ *Kar.* 34, 45, 87, 102, 105, 109, 110  
 ⅴⅴⅴⅴ *Sh.* 8 (?), 12  
 ⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴ civil title, descr. *Kar.* 17, 49, 53,  
 128  
 ⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴ n. descr. *Kar.* 89  
 ⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴⅴ n. A. (boy figured) *Kar.*  
 51  
 ⅴⅴⅴⅴⅴⅴⅴ in civil title *malé mars*, *Kar.* 3, 17, 29,  
 41, 47, 81, 87, 97, 98, *Sh.* 1, 3, 5, 6, 19, 20,  
 ⅴⅴⅴⅴⅴⅴⅴ *Kar.* 124, ⅴⅴⅴⅴⅴⅴⅴ (?) pl.



- Kar.* 99 at end, see p. 70, 48<ω) *Kar.* 27, 49, 61, 71, 72, 75, 96, 117, 122, 125
- 14) descr. *Kar.* 3, 17, 27, 29, 41, 47, 49, 59, 61, 71, 72, 73, 75, 81, 87, 96, 97, 98, 99, 104, 117, 122, [124], 125, *Sh.* 1, 3, 5, 6, 19, 20, see p. 41
- 14) replacing 53) in form A. *Kar.* 126, in form B. *Kar.* 95, *Sh.* 9, see pp. 45, 48
- 44) element of name or title, *Kar.* 3, 6, 17, 23, 32, 71, 72, 75
- 5 III 14) n. C. *Kar.* 13
- III III 54) sac. and civil title, descr. *Kar.* 56, III III 14) *Kar.* 41
- 4814) descr. *Kar.* 127 (twice)
- 4R III 4814) *Kar. Ostr.* 1/2
- 481135)1) 4844) n. A. *Kar.* 65
- 481135 2) 2) III 44) n. A. *Kar.* 76
- ω354) n. C. *Kar.* 109
- λ4) descr. *Kar.* 12, <:R4) *Kar.* 111, cf. *Inscr.* 87
- 414) in form G. *Kar.* 14, 5414) *Sh.* 14, see p. 52
- (48)1414) v. index B, and see p. 41
- 444<314) n. C. *Kar.* 101
- 5 254) sac. title, descr. *Kar.* 37, 38, 94 a
- 481135 24) n. A. *Sh.* 11
- 481135 III 44 2445) n. A. *Kar.* 63
- 48113535 λ51344) n. A. *Kar.* 57
- 5 λ44)44) n. B. *Kar.* 23, n. BB. *Kar.* 6, 5 λ44)44) n. B. *Kar.* 17, -5 λ44)44) 48113 n. A. *Kar.* 32
- 5 λ44)ω44) n. B. *Kar.* 79, -413ω44) 5 λ n. B. *Kar.* 3, 78, 124
- 4814 III 4<14) n. A. *Kar.* 22
- R58 4<44) n. B. 71, 72, 75
- 445 2<44) n. B. *Kar.* 56, 44 2<44) *Kar.* 57
- 48113 R<14) n. A. *Kar.* 77
- 48113 III 8 λ44) n. AA. *Kar.* 64
- 48113 III λ5 λ44) n. AAA. *Kar.* 8
- <) in form A, *Kar.* 111, 1<) *Kar.* 124, 5<) *Kar.* 2, 12, 22, 23, 48, 65, 84, cf. *Sh.* 1; in form B. *Kar.* 22, 23, 33, 34, 36, 38, 48, 55, 65, 100, 117, *Sh.* 1, 16, see pp. 45, 48
- ω445<) n. C. *Kar.* 31, 55=ω4453) *Kar.* 29, 129
- 3) in form A. *Kar.* 60, 98, 109; in form B. *Kar.* 81, 98; in form F. *Kar.* 126, 13) in form A. *Kar.* 100, 102, 53) in forms A, B, passim, see pp. 45, 48, 52
- 48145 2R53) n. A. 72
- 4453) descr. *Kar.* 41
- 4 λ44) n. C. *Kar.* 78, 79, λ λ44) n. C. *Kar.* 124
- 5 III III) n. C. *Kar.* 105
- 48145) III) n. A. *Kar.* 38 (man figured), 4811344 III 4<5) III) n. AAA. *Kar.* 37
- :44 III 3) III) *Kar. Ostr.* 2/1
- R III 5) sac. title, descr. *Kar.* 105
- <3 III) title *Kar.* 1 (?), 6, <3 III) *Kar.* 23
- III I ω 113 III) civil title, descr. *Kar.* 91, 132
- 13) 'of Mash' in *at-Mšć*, *Kar.* 34, 49, 59 = III 3) (?), see p. 60
- 5 III 33) n. C. *Kar.* 14
- 44 343)33) n. C. *Sh.* 5
- 48113ω<3) n. A. *Sh.* 5
- 4<3 2) sac. title, descr. *Kar.* 128
- III 3) 'of Mash', *Kar.* 9, 56, 60, v. *Mšć*, *Mstćwi*, and see pp. 56, 82
- 45 23) n. (?) descr. *Kar.* 89
- 48<3) 'of Mash', descr. *Kar.* 37, 38, 44, 50, 69 (thrice), 92, 94a (twice), 94 b, 103, 128, *Sh.* 5
- 4R λ3) n. C. *Kar.* 28
- 84 2) descr. *Kar.* 127, cf. *Inscr.* 45
- 44 34 2) n. of deity, inv. *Kar.* 36/18, 55/2, *Sh.* 3/1, see p. 34
- 5)4 III 2) n. C. *Kar.* 91
- 4414)ω13 2) n. CC. *Kar.* 36
- 5<35 2) sac. title, descr. *Kar.* 41, 44, 69
- (48113)441135 λ5 2) n. A. (?) *Kar.* 99, n. BB. ib.
- 44 4<5)1135) n. BBB. *Kar.* 37, λ1135) n. A. *Kar.* 58, n. B. *Kar.* 38, 94
- 4811344 R5135) n. A. *Kar.* 122
- 444513[5) n. C. *Sh.* 9
- 113ω1ω 4<843113) n. A. *Kar.* 123

- 47/135) n. B. *Kar.* 70  
 W K 7/1) n. descr. *Kar.* 30  
 48/447) n. AA. (?) *Kar.* 72, 75  
 :4475) *Kar. graff.* 27  
 5 III 54747) n. B. *Kar.* 64  
 48/135) III 747) n. AAA. *Kar.* 58 (or n. and title)  
 48/134 435 275) n. A. *Kar.* 71  
 48/133 W K 7475) n. A. *Kar.* 62  
 4847) 'of Mat' deity, descr. *Kar.* 69, see p. 82  
 484747) 'of Mit' deity, descr. *Kar.* 88, see p. 82  
 447) descr. *Kar.* 23, cf. *mtel*  
 48/135 III 447) woman *Kar.* 2  
 5 K 13 48447) n. B. *Kar.* 11  
 44 III 47) 447) n. B. *Kar.* 101  
 447) descr. *Kar.* 17, 48/447) (following III) *Kar.* 17, 72, 75, 48/447) *Kar.* 67, 78, cf. *mtel*  
 III 34447) civil title, descr. *Kar.* 11  
 447 275 1347) n. AA (?) *Kar.* 58  
 447) descr. *Kar.* 47 (thrice)  
 125) sac. title of C. *Sh.* 6, descr. *Kar.* 105, *Sh.* 12, 3/12) descr. *Sh.* 6  
 48/135 III 5 III 11) n. AA. *Kar.* 99  
 485135 III 5 11) n. A. *Kar.* 35  
 III 5 11) 5 11) *Kar.* 80, see p. 67  
 145 11) descr. *Kar.* 124  
 5 III 44 11) n. C. *Sh.* 20  
 25 11) sac. title, descr. *Kar.* 69, 88, cf. *Inscr.*, W 25 11) *Kar.* 15  
 48 275 447 11) pl. descr. *Kar.* 29, 104, 48447 11) sing. *Kar.* 27

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- 5 III 48 R n. B. *Sh.* 6  
 W 28 R n. C. *Kar.* 64  
 III 447 R n. descr. *Kar.* 9  
 4731 W III 5 K A n. B. *Kar.* 8, 103

- W K R descr. *Kar.* 78  
 W 7 K 1 R n. C. *Kar.* 64  
 48/135 447 2 R n. A. *Kar.* 97  
 447 2 R (sic, for Npte-tel?) 'in Napata', pl. n., descr. *Kar.* 116, 41, 447 447 2 R *Kar.* 125 (twice), 48/447 447 2 R *Kar.* 77  
 48/447 2 R 'from (?) Napata', descr. *Kar.* 41  
 5) A *Kar. graff.* 25  
 5 III 11 W) R n. B. *Kar.* 14  
 48/13 12 447 R n. A. *Kar.* 117  
 1447/4 R 'in (?) Nalête', pl. n., descr. *Kar.* 47, see p. 82  
 14447 447 R 'in Nalête', descr. *Kar.* 3, 48/447 447 447 R descr. *Kar.* 17, 59, 73, 81, 97, 98  
 447 R n. B. *Kar.* 123  
 5 III R 33 R n. C. *Kar.* 34  
 447 2/12 III R in form E. *Kar.* 25, 50, 61, 72, 79, 117, 119, 447 2/12 III R *Kar.* 18, 125, see p. 52  
 5 III 3 R n. B. *Sh.* 9, 48/13:5 III 3 R n. A. *Sh.* 8  
 48/134 5 C 125 III 3 R n. A. *Kar.* 98  
 1133 R n. C. *Sh.* 16  
 W 7/3 R n. CC. *Kar.* 42  
 5 III 44 3 R n. B. *Sh.* 14  
 2 R civil title, descr. *Kar.* 47  
 447 2 R n. C. *Kar.* 99  
 5 III 44 7 R n. B. *Kar.* 60  
 W 7 48 7 R n. C. *Kar.* 56, W 7 48 447 A n. descr. *Kar.* 83, 48/13 W 7 48 447 A n. A. *Kar.* 78  
 44 447 R n. B. *Kar.* 95, 96, 98  
 4 2/12 447 R n. descr. *Sh.* 3  
 III 44 544 447 A n. C. *Kar.* 83  
 447 1 R descr. *Kar.* 83

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- 14, 48/4 pl. 48 275 447 adjectival termination  
 'we with connective l, see Ch. IV, p. 35  
 48/447 2 R 447 2 R n. A. *Kar.* 92  
 48513 W 7 48 5414 n. A. *Kar.* 15

34 'great', adjectival suffix, v. pp. 10, 96 (note)  
 4/13/43334 descr. *Kar.* 47  
 5///<sup>?</sup>44 n. B. *Sh.* 16  
 57/175444 n. C. *Kar.* 37, 38  
 W/WC444 n. (?) descr. *Kar.* 47  
 77 2344 n. B. *Kar.* 13  
 48/13[...]44 n. A. *Kar.* 83



48/135[...]48C n. A. *Sh.* 2  
 113W/W448C n. A. *Kar.* 47  
 485135///15C n. A. *Kar.* 108 (cf. 3 A)  
 4/4K in form C. for 4/4)C *Kar.* 77,  
 see p. 50  
 4///)C in form C. *Kar.* 88  
 4)C in form C. *Sh.* 15, 1/4)C *Kar.* 105  
 44)C in form C. *Kar.* 67, 4/4)C passim,  
 44/4)C *Kar.* 38, 101 a, b, c, in form H.  
*Kar.* 99 b (?), 54/4)C in form C. *Kar.* 30,  
 68, 34/4)C *Kar.* 76, *Sh.* 16, see p. 50  
 4444/4)C in form D 2. *Kar.* 36, see p. 52  
 48/13W3)C n. A. *Kar.* 128  
 44453)C in form D 2. *Kar.* 127, see p. 52  
 48/13444-1)C n. A. *Kar.* 8  
 W<sup>?</sup>C n. B. *Kar.* 34, cf. *Kar. Ostr.* 3 (interior)  
 5///WC n. B. *Kar.* 65  
 AΞWC civil title, descr. *Kar.* 30, A5ΞWC  
*Kar.* 97, AXCΞWC *Kar.* 47, 130, -WC  
 4CΞ descr. *Kar.* 127, 44CΞWC *Kar.*  
 101, 125  
 44)WC n. B. *Kar.* 55  
 11377 27/4)WC n. A. *Kar.* 124  
 48)4C in form H. *Kar.* 99 b, see p. 53  
 A444C civil title, descr. *Kar.* 9, cf. *Inscr.*  
 44C in form G. *Kar.* 111, see p. 52  
 434C in form D. *Kar.* 37, 59, 61, 67, 79, 84,  
 89, *Sh.* 1, 5434C *Kar.* 12, 29, see p. 51  
 48:113 2[-]43C n. A. *Kar.* 87  
 484-3C 'of Khash', deity, descr. *Kar.* 69,  
 see p. 82  
 5A35224C n. (?) descr. *Kar.* 47

5///44C A C n. B. *Kar.* 77

48/13443 2/AC n. A 2. *Kar.* 8

Ϟ, 3

53 for 537 in form A. *Kar.* 68, 115, *Sh.* 14,  
 in form B. *Kar.* 92, see pp. 45, 48  
 485135///153 n. A. *Kar.* 3  
 4477553 n. B. *Kar.* 84  
 573 for 537 in form A. *Kar.* 71, *Sh.* 3, see  
 p. 45  
 5K52W3 n. B. *Kar.* 24  
 413 in form C. *Kar.* 30, 109, 116, *Sh.* 2, see  
 p. 50  
 4-525C413 pl. in form C. *Kar.* 29, 42,  
 4-413 *Kar.* 67, in form D. *Kar.* 37:  
 see pp. 50, 51  
 7752413 in form C. *Kar.* 61, 84, 4-243  
*Kar.* 101 a, b, 105, 4-2413 frequent: in  
 form E. *Kar.* 50, 79, 117, 4-52413 in  
 form C. frequent; in form E. *Kar.* 119,  
 77 4-52413 in form C. *Kar.* 33, see pp.  
 50, 52  
 4433 in form D 2. *Kar.* 78, see p. 52  
 48/41A4453 n. AA. *Kar.* 31

⌘, 77

77 descr. *Kar.* 17

77 genitive termination, see pp. 23, 40

577A1K77 n. BB. *Kar.* 42

577K77 n. (?) *Sh.* 20, v. *Yesbehe*

48/4W5K77 n. A. *Kar.* 118

[.]A5A5K77 n. B. *Kar.* 118

1/4)77 'wife', 'consort', descr. *Kar.* 124,  
 48/4)77 descr. *Kar.* 9, 21, 29, 30, 32, 54,  
 61, 64, 89, 90, 101, 124, 125, 132, *Sh.* 6, see  
 pp. 60, 68

34/AA4)77 n. A. *Kar.* 113

52525777 title (?), descr. *Kar.* 126

4-7777 sac. title, descr. *Kar.* 27, 89, 4-7777  
*Kar.* 19, 59, K544-7777 pl. *Kar.* 87,  
 v. *šute*

14<sup>?</sup>III, 4814<sup>?</sup>III genitive termination with *t̄wi*.

see pp. 23, 40, cf. *t̄wi*

Λ4<sup>?</sup>III 5 3<sup>?</sup>III descr. *Kar.* 78

4814<sup>?</sup>III descr. *Kar.* 109

4811343<sup>?</sup>γ[.]γ[.]III n. A. *Sh.* 16

III, 3

4814<sup>?</sup>5 III 3 'in Shaye', pl. n. descr. Sai  
*Kar.* 68

44[.]583 n. C. *Kar.* 96

W<sup>?</sup>4<sup>?</sup>III 583 n. C. *Kar.* 50, 59, descr. *Kar.*  
29, W<sup>?</sup>4<sup>?</sup>83 *Kar.* 116 (4 = 4<sup>?</sup> thrice)

5843 n. B. *Sh.* 8

4484843 in form I. *Sh.* 7, see p. 53

481135 III 43 n. A. *Kar.* 79

W<sup>?</sup>48<sup>?</sup>43 n. C. *Kar.* 55, cf. *Inscr.* 129/11

45 3<sup>?</sup>γ 81<sup>?</sup>3 n. C. *Kar.* 26

5 III 5W<sup>?</sup>3 n. C. *Sh.* 7, [17]

481135 III 4<sup>?</sup>3 n. A. *Kar.* 4, 88

5<<sup>?</sup>4<sup>?</sup>3 descr. *Sh.* 4

13W<sup>?</sup>3 descr. *Kar.* 78

14<sup>?</sup>3 descr. *Kar.* 124, 54<sup>?</sup>3 ib.

(48)14<sup>?</sup>4<sup>?</sup>14<sup>?</sup>43 'in Shimalê', pl. n. (Ibrim),  
descr. *Kar.* 17, 38, 49, 92, 128 (twice), 132,

4814<sup>?</sup>4<sup>?</sup>4<sup>?</sup>43 descr. *Kar.* 11, see p. 81

III 3<sup>?</sup>3 n. B. *Kar.* 120

γ<sup>?</sup>3 title, descr. *Sh.* 4, 34<sup>?</sup>γ<sup>?</sup>3 title *Kar.* 52,  
cf. *Inscr.* 130/4

44<sup>?</sup>5 8<sup>?</sup>5<sup>?</sup>3 n. C. *Kar.* 77

4<sup>?</sup>8<sup>?</sup>3 sac. title, descr. *Kar.* 29, 34 (?), 44, 45,  
89 (twice), 102, 108, 123, 126, 128

III 5 8<sup>?</sup> 8<sup>?</sup>3 civil title, descr. *Kar.* 49, *Sh.* 1,  
III 5 8<sup>?</sup> 8<sup>?</sup>3 *Kar.* 79, 5<sup>?</sup>8<sup>?</sup> 8<sup>?</sup>3 *Kar.* 79,  
v. *štmcs*

48 3<sup>?</sup>4<sup>?</sup> 44<sup>?</sup> 8<sup>?</sup>3 'of Shanen' deity (?), pl.  
descr. *Kar.* 37, 48< 44<sup>?</sup> 8<sup>?</sup>3 sing. *Kar.*  
37, cf. *Inscr.* 108

481135 III 3<sup>?</sup>8<sup>?</sup>3 n. A. *Kar.* 114

481135 γ<sup>?</sup> 8<sup>?</sup>3 n. A. *Kar.* 44

4< 8<sup>?</sup>3 sac. title, *Kar.* 28, 117, 454<sup>?</sup> 8<sup>?</sup>3  
pl. *Kar.* fragm. b on Pl. 27, 34<sup>?</sup> 8<sup>?</sup>3 descr.  
*Kar.* 29, v. *snte*

W<sup>?</sup>3 in form F. *Kar.* 126, see p. 52

3W<sup>?</sup>3 in form F. *Kar.* 111, see p. 52

4W<sup>?</sup>13 'Osiris' inv. *Kar.* 11, 45W<sup>?</sup>13 ad  
init. *Kar.* 109, 116, 117, 125, *Sh.* 13, 16 (?),  
4<sup>?</sup>III 5W<sup>?</sup>13 ad init. passim, later 8/7, 17/14,  
31 a/15, b/13, 38/6, 82/13, 83/13, 89/20,  
114/10, 131/2, 4<sup>?</sup>III 4W<sup>?</sup>13 ad init. *Kar.* 14,  
17, 18, 23, 36, 94, 108, 111, see p. 33

Λ58W<sup>?</sup>3 n. descr. *Kar.* 56

5 III 4<sup>?</sup>W<sup>?</sup>3 n. B. *Kar.* 1

5 8<sup>?</sup> 34<sup>?</sup>W<sup>?</sup>3 n. B. *Kar.* 51

481135 8<sup>?</sup> 4<sup>?</sup>8<sup>?</sup> 5<sup>?</sup> 5<sup>?</sup>W<sup>?</sup>3 n. A. *Kar.* 24

5 3<sup>?</sup>1W<sup>?</sup> 5W<sup>?</sup>43 descr. *Sh.* 4

481413W<sup>?</sup>3 descr. *Kar.* 70

4<sup>?</sup>γ 5 1 8<sup>?</sup> 5<sup>?</sup> 4<sup>?</sup>III 543 n.(?) *Sh.* 18

1135 III 4< 453 n. A. *Kar.* 131

III 4< 43 n. C. *Kar.* 42

343 sac. title, descr. 34, 105, 110, 128

3343 sac. title, &c. *Kar.* 6, 8, 10, 11, 17, 23, 32,  
49, 70, 84, 103 (twice), 108, 123, 4543343  
pl. *Kar.* 11

III 4< 5 3 543 n. C. *Kar.* 60

Λ513543 civil and sac. title, descr. *Kar.* 83,  
89, *Sh.* 13, 4513543 descr. *Kar.* 96

5354<3 n. descr. *Kar.* 60, W<sup>?</sup>54<3  
n. CC. *Kar.* 37

44<sup>?</sup>4< 8<3 n. C. *Kar.* 95

5 III 14<3 n. C. *Kar.* 52

4W<sup>?</sup>133 (?) title *Sh.* 8

4< 5 1433 sac. title, descr. *Kar.* 41, *Sh.* 5,  
4814<sup>?</sup>4< 5 1433 *Kar.* 78

W<sup>?</sup>133 sac. title *Kar.* 19, 26, 89, 4W<sup>?</sup>133 descr.  
*Kar.* 8, 44W<sup>?</sup>133 *Kar.* 70, 101, 454W<sup>?</sup>133  
descr. *Kar.* 11, 4< 44W<sup>?</sup>133 descr. *Kar.* 111

4 3<sup>?</sup>3 title (?) *Kar.* 105, 126, *Kar.* *Ostr.* 1/7 (?)

5 III 44 3<sup>?</sup>3 n. C. *Kar.* 65, 481135 III 45 3<sup>?</sup>3  
n. A. *Sh.* 14

481135 III 4<sup>?</sup>: 4 3<sup>?</sup>3 n. A. *Kar.* 105

5 III 81133 n. B. *Sh.* 5

48< 4W<sup>?</sup>1133 n. A (?) *Kar.* 53

5 III 8133 n. BB. *Kar.* 55, 481135 III 8133  
n. A. ib.



𐎠𐎢𐎡𐎢𐎣 civil title *Kar.* 17, 21, 27, 56, 68,  
𐎢𐎢𐎡𐎢𐎣 *Kar.* 54, 48𐎢𐎢𐎡𐎢𐎣 *Kar.* 88,  
cf. *summes*

𐎠𐎢𐎡𐎢𐎣 n. descr. *Kar.* 17, 45𐎢𐎢𐎡𐎢𐎣 ib.,  
445𐎢𐎢𐎡𐎢𐎣 n. C. *Kar.* 72, 75

48141𐎢𐎢𐎣 n. A. *Kar.* 7

𐎢𐎢𐎢𐎢𐎢𐎢𐎢 n. B. *Kar.* 88, 4𐎢𐎢𐎢𐎢𐎢𐎢𐎢 *Kar.*  
119

48𐎢𐎢𐎢 descr. *Kar.* 41

481134𐎢𐎢𐎢𐎢𐎢 n. A. *Kar.* 120

48𐎢𐎢𐎢𐎢𐎢𐎢 'of mothers', descr. *Kar.* 125,  
see p. 40

4𐎢𐎢𐎢 'mother' (?), descr. *Kar.* 47, 4814𐎢𐎢𐎢  
*Kar.* 9, 19 (twice), 79, 89 (thrice), 125, 127  
(thrice), *Sh.* 8, see p. 68

44𐎢𐎢 n. B. *Sh.* 13

𐎢𐎢𐎢𐎢 n. B. *Kar.* 68

48113441𐎢𐎢𐎢𐎢𐎢 n. A. *Kar.* 48

48113:𐎢𐎢𐎢𐎢𐎢𐎢𐎢 n. A. *Sh.* 9

4𐎢𐎢𐎢𐎢𐎢 'in Shazès', pl. n., descr. *Kar.*  
56, see p. 82

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𐎢𐎢𐎢 descr. *Kar.* 47

𐎠/𐎠𐎢 in Eg. *akrêre*, descr. *Kar.* 97, -1𐎠𐎢  
1𐎠 *Kar.* 54, 48141𐎠/𐎠𐎢 *Kar.* 41, 77,  
78 (twice), *Sh.* 4 (thrice), see p. 21

𐎠𐎢[. . .]𐎢𐎢𐎢 civil title, descr. *Kar.* 69

[4]𐎢1413445𐎢 n. A. *Sh.* 13

484𐎢𐎢𐎢𐎢𐎢 n. C. *Kar.* 57

4𐎢𐎢𐎢𐎢 woman's title, descr. *Kar.* 28, sec  
p. 59

445𐎢4𐎢 descr. (stelc-text), *Kar.* 41

48113𐎢𐎢𐎢𐎢 n. AA. *Kar.* 37

𐎢𐎢𐎢𐎢135𐎢 n. C. *Sh.* 12

𐎢𐎢𐎢𐎢𐎢 n. BB. *Kar.* 31

4𐎢𐎢 'woman' (?), descr. *Kar.* 47, 129

𐎢𐎢𐎢𐎢 n. B. *Kar.* 36, 𐎢𐎢𐎢4𐎢𐎢 n. B. *Kar.*  
109

𐎢𐎢𐎢𐎢𐎢 n. BB. *Kar.* 101

48113𐎢𐎢𐎢4𐎢𐎢 n. A. *Sh.* 10

4𐎢𐎢141𐎢4𐎢𐎢 n. B. *Kar.* 117

44𐎢14𐎢𐎢 n. B. *Kar.* 69, 54𐎢14𐎢𐎢 n.  
B. *Kar.* 30

48144𐎢𐎢 'woman' (?) descr. *Kar.* 79

11344𐎢𐎢 n. AAA. *Kar.* 35

44𐎢𐎢𐎢 n. B. *Kar.* 107

48𐎢𐎢𐎢𐎢 'of sisters' (?), descr. *Kar.* 89,  
see p. 40

14𐎢𐎢4𐎢𐎢 'sister' or 'of the harim', descr.  
*Kar.* 124 (twice), 4814𐎢𐎢4𐎢𐎢 *Kar.* 101,  
see p. 66

1134𐎢𐎢 title of woman, 'noble lady' (?), *Kar.*  
61, see p. 64

44[.]4481134𐎢𐎢 n. B. *Kar.* 97

48𐎢𐎢𐎢4𐎢𐎢 'sisters' or 'women of the  
harim', pl. descr. *Kar.* 67, 48𐎢4𐎢𐎢 sing.  
descr. *Kar.* 8 (twice), 36, 54, 59 (twice), 79  
(twice), 89, 108, 125 (thrice), 127 (twice), 130,  
see p. 66

4814𐎢𐎢𐎢4𐎢𐎢 n. A. *Kar.* 129

4𐎢1𐎢5𐎢 in form J. *Kar.* 19, see p. 53

𐎢𐎢𐎢44𐎢𐎢 n. B. *Sh.* 1

48113𐎢𐎢𐎢4𐎢𐎢 n. A. *Kar.* 6, 23

48113𐎢𐎢𐎢4𐎢𐎢 n. A. *Kar.* 9

𐎢, 13

113 'noble' (?), introducing name, *Kar.* 11, 12,  
27 (?), 35, 47, 52, 53, 106, 115, *Sh.* 5, 6

441𐎢113 n. B. *Kar.* 105

4814𐎢𐎢𐎢4𐎢𐎢 n. A. *Kar.* 129

𐎢𐎢𐎢𐎢4𐎢𐎢 n. B. *Kar.* 125

4𐎠/113 descr. *Kar.* 127

48𐎢𐎢4𐎢/113 'of kings' (?), descr. *Kar.* 78,  
see p. 40

𐎢𐎢𐎢1𐎢5𐎢4𐎢 n. C. *Sh.* 2

48113𐎢𐎢𐎢4𐎢/113 n. A. *Sh.* 14

48113𐎢𐎢441𐎢4𐎢/113 n. A. *Kar.* 45

𐎢5𐎢/113 sac. and civil title, in Eg. *grny*;  
descr. *Kar.* 3, 37, 38, 4814𐎢5𐎢/113 *Kar.*  
94 a, 34𐎢5𐎢/113 'chief *qêren*', *Sh.* 3, 20,  
see p. 40

ⅣⅣ4W113 'of the king (?)', descr. *Kar.* 47, 91,  
 4814ⅣⅣ4W113 *Kar.* 3  
 547ⅣⅣ 5W113 'king's consort' (?), descr.  
*Kar.* 47, pl. Ⅴ547ⅣⅣ5W113 *Kar.* 17  
 481135ⅣⅣ1135W113 n. A. *Sh.* 6, :113  
 48145W113 *Kar.* 64  
 48513W 355W113 n. A. *Kar.* 56, -113  
 48113W 355W n. AA. *Kar.* 64  
 4844W113 'of the king' (?), descr. *Sh.* 4  
 1435λ5W113 descr. *Kar.* 47  
 44513 *Kar.* 76, in invocation, see pp. 23, 33  
 5ⅣⅣ54113 n. descr. *Kar.* 9  
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45 24W 14 'begotten of', C. word of filiation

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41 2414 n. C. *Kar.* 73

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45 2 14 'born of', B word of filiation *Kar.*

52, 53, 96, 44 2 14 *Kar.* 11, 71, 72, 75, 95,

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5 21 2 14 n. C. *Kar.* 130

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4113 111) 2 descr. (stele-text) *Kar.* 41

48113 111) 14 [. . .] 1) 5 2 n. A. *Kar.* 132

4814435 2 5W 5 2 n. AA. *Kar.* 42

4814 14 W 1 2 in Zêr (?), pl. n. (?), descr. *Kar.* 69

48113) 14 111 111 44 2 n. A. *Kar.* 95

441 2 in form E. *Kar.* 18, 125, 541 2 *Kar.* 25, 50, 61, 79, 117, 119, 2541 2 *Kar.* 72, see p. 52

: 14 241 2 *Kar. graff.* 27

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111 42 2421 2 n. B. *Kar.* 110

5 211 2 sac. title, descr. *Kar.* 9, 37, 94<sup>b</sup>, 103

48113) 1) 2 (113) n. A. *Kar.* 27

14 1) 14 5 2 *Kar. Ostr.* 1/5

5111 485 21 2 n. descr. *Sh.* 3

ω 𐎢𐎢 n. C. *Kar.* 8

⊖ // 𐎢 [ . ] 𐎢 n. B. *Kar.* 99

Broken.

48/135433<sup>?</sup> [ n. A. *Kar.* 66

48571447<sup>?</sup> [ n. A. *Kar.* 86

⊖ 𐎢𐎢 [ descr. *Kar.* 104

] 4577 [ n. A (?) *Kar.* 112

: 45453/ω [ pl. descr. *Kar.* 121

Numerals.

⋮⋮⋮ 4 *Kar. Ostr.* 3 (interior)

⊖ | *Kar. Ostr.* 3 (interior)

⋮⋮⋮ *Kar. Ostr.* 3 (interior)

7 → *Kar. Ostr.* 4

77 → *Kar. Ostr.* 4

1. *Kar. graff.* 22

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G. 318 <i>Kar.</i> 100.	G. 672 <i>Kar.</i> 120.	„ 18 <i>Sh.</i> 14.
G. 327 <i>Kar.</i> 101.	G. 677 <i>Kar.</i> 122.	„ 22 <i>Sh.</i> 3.
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THE FUNERARY MONUMENTS IN THE ORDER OF MUSEUM  
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## a. CAIRO

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C. 29266 = <i>Sh.</i> 15.	C. 40126 = <i>Kar.</i> 99.	C. 40149 = <i>Kar.</i> 62.
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C. 40108 = <i>Kar.</i> 82.	C. 40130 = <i>Kar.</i> 58.	C. 40153 = <i>Kar.</i> 66.
C. 40109 = <i>Kar.</i> 55.	C. 40131 = <i>Kar.</i> 110.	C. 40154 = <i>Kar.</i> 25.
C. 40110 = <i>Kar.</i> 126.	C. 40132 = <i>Kar.</i> 92.	C. 40155 = <i>Kar.</i> 120.
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C. 40115 = <i>Kar.</i> 128.	C. 40139 = <i>Kar.</i> 15, 31 (?),	C. 40163 = <i>Kar.</i> 16.
C. 40116 = <i>Kar.</i> 86.	44 (?).	C. 40164 = <i>Kar.</i> 78.
C. 40117 = <i>Kar.</i> 73.	C. 40140 = <i>Kar.</i> 57.	C. 40165 = <i>Kar.</i> 72.
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C. 40122 = <i>Kar.</i> 27.	C. 40145 = <i>Kar.</i> 39.	C. 40170 = <i>Kar.</i> 46.
C. 40123 = <i>Kar.</i> 10.	C. 40146 = <i>Kar.</i> 69.	C. 40171 = <i>Kar.</i> 71.
C. 40124 = <i>Kar.</i> 36.	C. 40147 = <i>Kar.</i> 122.	C. 40173 = <i>Kar.</i> 103.

C. 40174 = <i>Kar.</i> 28.	C. 40229 = <i>Kar.</i> 2.	C. 40258 = <i>Kar.</i> 5.
C. 40175 = <i>Kar.</i> 67.	C. 40234 = <i>Kar.</i> 77.	C. 40259 = <i>Kar.</i> 100.
C. 40176 = <i>Kar.</i> 111.	C. 40235 = <i>Kar.</i> 49.	C. 40260 = <i>Kar.</i> 30.
C. 40177 = <i>Kar.</i> 117.	C. 40237 = <i>Kar.</i> 3.	C. 40261 = <i>Kar.</i> 33.
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C. 40183 = <i>Kar.</i> 65.	C. 40242 = <i>Kar.</i> 109.	C. 40270 = <i>Kar.</i> 13.
C. 40184 = <i>Kar.</i> 97.	C. 40243 = <i>Kar.</i> 7.	C. 40271 = <i>Kar.</i> 83.
C. 40186 = <i>Kar.</i> 113.	C. 40244 = <i>Kar.</i> 101.	C. 40273 = <i>Kar.</i> 21.
C. 40187 = <i>Kar.</i> 44.	C. 40252 = <i>Kar.</i> 8.	C. 40298 = <i>Kar.</i> 119.
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C. 40189 = <i>Kar.</i> 85, 89, 91(?).	C. 40257 = <i>Kar.</i> 48.	

## b. UNIVERSITY MUSEUM OF PHILADELPHIA

Ph. 5100 = <i>Sh.</i> 1.	Ph. 5117 = <i>Sh.</i> 17.	Ph. 7097 = <i>Kar.</i> 96.
Ph. 5101 = <i>Sh.</i> 2.	Ph. 5121 = <i>Sh.</i> 18.	Ph. 7098 = <i>Kar.</i> 64.
(Ph. 5102 = <i>Sh.</i> 3.)	Ph. 7076 = <i>Kar.</i> 51.	Ph. 7099 = <i>Kar.</i> 89.
Ph. 5103 = <i>Sh.</i> 4.	Ph. 7085 = <i>Kar.</i> 38.	Ph. 7100 = <i>Kar.</i> 61.
Ph. 5104 = <i>Sh.</i> 5.	Ph. 7086 = <i>Kar.</i> 131.	Ph. 7101 = <i>Kar.</i> 17.
(Ph. 5105 = <i>Sh.</i> 6.)	Ph. 7087 = <i>Kar.</i> 79.	Ph. 7102 = <i>Kar.</i> 11.
Ph. 5106 = <i>Sh.</i> 7.	Ph. 7088 = <i>Kar.</i> 24.	Ph. 7103 = <i>Kar.</i> 47.
Ph. 5107 = <i>Sh.</i> 8.	Ph. 7089 = <i>Kar.</i> 59.	Ph. 7104 = <i>Kar.</i> 41.
Ph. 5108 = <i>Sh.</i> 9.	Ph. 7090 = <i>Kar.</i> 90.	Ph. 7105 = <i>Kar.</i> 23.
Ph. 5109 = <i>Sh.</i> 10.	Ph. 7091 = <i>Kar.</i> 94.	Ph. 7106 = <i>Kar.</i> 81.
Ph. 5110 = <i>Sh.</i> 11.	Ph. 7092 = <i>Kar.</i> 32.	Ph. 7107 = <i>Kar.</i> 115.
Ph. 5111 = <i>Sh.</i> 12.	Ph. 7093 = <i>Kar.</i> 26.	Ph. 9078 = <i>Kar.</i> 45.
Ph. 5113 = <i>Sh.</i> 13.	Ph. 7094 = <i>Kar.</i> 75.	Ph. 9088 B = <i>Kar.</i> 104.
Ph. 5114 = <i>Sh.</i> 14.	Ph. 7095 = <i>Kar.</i> 125.	Ph. 9090-9094 = <i>Kar.</i> 102.
(Ph. 5115 = <i>Sh.</i> 15.)	Ph. 7096 = <i>Kar.</i> 88.	Ph. G. = 121.
Ph. 5116 = <i>Sh.</i> 16.		

Ashmolean Museum = *Kar.* 132.WEIGALL, *Antiquities L. N.*, Pl. LII = *Sh.* 20.



HAND COPIES OF THE FUNERARY  
INSCRIPTIONS

OF KARANÔG, 1-132

OF SHABLÛL, 1-19



Most of the hand copies were made in the first instance from photographs, verified and completed from the originals at Cairo in December, 1909, and again revised with photographs. For those of which the originals are at Philadelphia (comprising all but four from Shablûl, and about twenty of those from Karanôg) photographs alone have been available.

<sup>1</sup> :4411=5W13 :4318  
<sup>2</sup> :48113 51115352 =411 13 3  
 altered  
<sup>3</sup> :481553 4W14<sup>5</sup> . . . . . 10113  
<sup>4</sup> :48155C20.9 51114W13  
<sup>5</sup> :4WC32533<sup>in spout</sup> 452<sup>9</sup> 453 43V53<sup>in shrine</sup> 3452<sup>8</sup>

Kar. 1. Altar

<sup>1</sup> :43113<sup>4</sup> #1111453<sup>3</sup>      A. before woman  
<sup>2</sup> :4115W13<sup>2</sup> :4318<sup>1</sup>  
<sup>3</sup> :1452W634<sup>8</sup> :53<sup>7</sup> 3<sup>7</sup> 52<sup>7</sup>      :1552<sup>6</sup> 13E :531052<sup>5</sup>

<sup>1</sup> :481553<sup>7</sup> 5W652<sup>5</sup> 4<sup>4</sup>      B. before man  
<sup>2</sup> :41135W13<sup>3</sup> :4318<sup>2</sup>  
<sup>3</sup> // // // // // 13E<sup>1</sup> between legs 531052<sup>8</sup>

Kar. 2. Stela with man and woman (Kar. Cem., Pl. II, C. 40229)

<sup>1</sup> :4851351113<sup>3</sup>      :4117W13<sup>2</sup> :4318<sup>1</sup>  
<sup>2</sup> :4814V11E27 92<sup>4</sup> 144451  
<sup>3</sup> :4814V114W113<sup>5</sup> 25W113  
<sup>4</sup> :14C715 578<sup>6</sup> W.3447  
<sup>5</sup> :1451795111 454W13E<sup>8</sup>  
<sup>6</sup> 14577.45111<sup>10</sup> 254C35E  
<sup>7</sup> 1415/5/4W<sup>11</sup> V11W7147  
<sup>8</sup> WC3E<sup>in field</sup> 5C3752      313E<sup>12</sup> 5C1052

Kar. 3. Altar



4B 119 443 3 12C : 4B 119 45 1 13<sup>2</sup>C : 4H 15 W 13 : 4B 4B<sup>1a</sup>

: 4B 14 C 215<sup>4</sup> : 4B 3 1W 11 5V 2

: 4B 19<sup>6</sup> S 3 4W 15 . W 3 12 2 6 V 11 9E

4H 14 W 13<sup>8</sup> 43 18

: 4B<sup>sic</sup> 4 42 3 : 4W 13<sup>7</sup> : 4B 4 42 3 : 33 43

: 15 2 W C 43 45 9 3 7 : 5 2 : 15 3<sup>9</sup> 43 42 5 3 3 4 5 2

: 4B 119 11 14 5 2 4 5 7<sup>1</sup> <sup>b added between 2-4</sup>

W C 43 42 : 5 7 7 : 5 2 : 15 3 43 42 : 5 3 3<sup>2</sup> 6 5 2

Kar. 8. Stela

: 4B 119 5 11 12 4 4 2 2 : 4B 119 4 8 5 : 4H 15 W 13 : 43 18

: 4B<sup>sic</sup> 4 5 1 4 2 11 W 14 : 5 11<sup>5</sup> 44 9 3 5 2 4B 15 5 C 14 5 11 2<sup>4</sup> 9 7 9

4B 5 7 11<sup>9</sup> 5 11 9 5 11 3 11 4 5 6 11 5 2 : 14 4 5 6 C

4B 15 1 4 3 11 1 4 3 8 2 11 3 7 : 5 3 11 1 2

<sup>sic</sup> 11 1 4 5 2<sup>3</sup> W C 3 2 5 3 7 7 5 2 : 14 5 13 2 : 5 3 7 4 5 2

Kar. 9. Altar

: 4B 119 11 15 5 11 8 5 4<sup>3</sup> 5 2 : 4H 15 W 13 : 43 18<sup>1</sup>

: 4B 14 5 C 215<sup>4</sup> : 45 4 2 3 15 3

: 4B 15 5 3 4 W 14 : 4C 8

4B 14 4 2 W 15 13 5 W 5 2 : 4B 14 5 2 4 8 3 3 5 3

14 5 2 W C 3 2 5 3 3 7 5 2 : 14 5 3 5 3 13 2 9 3 3 4 5 2<sup>8</sup>

14 5 3 5 17 6 19 3 C<sup>10</sup>

Kar. 10. Altar





$4\bar{3}11\bar{7}^3\bar{5}1\bar{3}31\bar{6}$  :  $4111^24\bar{w}1\bar{3}:4\bar{3}1\bar{6}^1$   
 $4\bar{3}1\bar{4}5\bar{3}^64\bar{w}1\bar{4} 5111\bar{3}^5$   $145\bar{c}21\bar{4} 5111\bar{3}^4\bar{w}3\bar{1}^2$   
 $:51\bar{3}\bar{c}^8\bar{5}1\bar{5}3\bar{c}$  :  $1\bar{4}3\bar{1}3\bar{c}:5\bar{3}^7\bar{c}5\bar{2}$   
 $\bar{c}34\bar{3}\bar{c}^9\bar{5}1\bar{5}^9\bar{c}^{\text{sic}}\bar{5}3\bar{5}2$

Kar. 14. Stela

$4\bar{3}4\bar{3}1\bar{8}:\bar{7}1\bar{2}5\bar{2}^5$  :  $4\bar{3}1\bar{5}\bar{w}^31\bar{3}^2$   ~~$4\bar{3}1\bar{6}$~~   
 $:4\bar{3}1\bar{5}5^{\text{10}}\bar{w}3\bar{5}11^9$  :  $4\bar{3}1\bar{5}^{\text{8}}\bar{w}3\bar{4}^7\bar{1}25\bar{2}^6$   
 $:4\bar{3}51\bar{3}5111^{\text{12}}\bar{7}3$  :  $51151\bar{3}5\bar{2}^{\text{11}}\bar{7}5111$   
 $5115\bar{3}^{\text{15}}\bar{5}\bar{c}^{\text{14}}\bar{5}3\bar{1}3\bar{c}^{\text{13}}5\bar{3}3:\bar{c}5\bar{2}$

Kar. 15. Altar

$:4\bar{3}11\bar{3}5\bar{7}34\bar{3}^3\bar{3}^4$  :  $4115^2\bar{w}1\bar{3}:4\bar{3}1\bar{6}^1$   
 $:4\bar{3}1\bar{5}^5\bar{5}\bar{c}21\bar{4}$  :  $51114\bar{5}1\bar{4}$   ~~$1\bar{5}111^4\bar{c}5\bar{2}$~~   
 $4\bar{3}1\bar{4}9^7\bar{3}4\bar{w}1\bar{4}^6$  :  $51111\bar{c}5\bar{2}$   
 $1\bar{4}5\bar{2}\bar{5}1\bar{3}:\bar{4}1\bar{5}3\bar{c}^{\text{10}}$  :  $1\bar{4}5\bar{3}5\bar{3}1\bar{3}\bar{c}^9$  :  $5\bar{3}3\bar{c}5\bar{2}^8$

Kar. 16. Altar



4B 113 5W 4 N 42 5B<sup>2</sup> : 4H 11 4W 13 : 43 1B  
 : 4B 155 C N 14 : 44 5 C N 17 5/11 4N 2/11 53 14<sup>3</sup>  
 : 4B 14' 5 2 4W 14<sup>4</sup> : 5 N 49 111<sup>5</sup> 9  
 : 14 2 4N 14 1N 4 11 : 44 1N : 44 5 2 1N 11 12  
 : 14 2 4 13<sup>10</sup> : 4 14 7 C  
 14 5 2W C 3 5 : 5 3 7 5 2 : 15" 7 4 11 5 3 1 4 5 2  
 : 14 5 2 5 13 4 1 1 12<sup>12</sup>

Kar. 18. Altar

: 4B 113 4 4H 14 5 W 4B<sup>3</sup> : 4H 11 5 W<sup>2</sup> 13 : 43 1B'  
 W 155 C N 14 : 5 111 2 1 5 5<sup>4</sup> 2  
 : 14 15 5 17 4 11 14<sup>6</sup> : 5 7 5 11 1 1 5 11 2 3 W 133<sup>5</sup>  
 : 4B 13 5 2 7 5 111<sup>10</sup> 45 14 1 12 11 11 2 2 : 7 12 4 2<sup>9</sup>  
 4B 15 14 3 : 5 W 5 W 11 2 2 : 7 12 5 2<sup>11</sup>  
~~14 15 5 17 4 11 14~~ 14 15 14 3 : 5 W 5 W 11 2 2 : 7 12 5 2<sup>13</sup>  
 : 4B 15 14 3 : 4 2 3 5 12 5 2<sup>12</sup>

Kar. 19. Altar

: 4B 113 4 14 5 W 5 W 5 2<sup>3</sup>  
 : 4B 14 5 2 4 W 14 : 2 5 7 5 W 4 11.  
 15 C N 14 : 5 111 4 14 1 W 13<sup>5</sup>

Kar. 20. Altar



:48 113 45 14<sup>2</sup> | 5 5 5 5 2

:4 11 5 5 13 43 18'

~~48 4 5 12 2~~ :48<sup>3</sup>

:11 5 27 93

:48 15 5 2 4 14<sup>5</sup> :25 75 5 4 11

:48 15 5 5 14<sup>5</sup> :5 11 45 15 10 18

:15 5 23 5 11 11 11 11 5 4 5 5 2 :5 13 5 2

:15 5 2 5 11 :5 14 12 5 2 :5 13 5 2

:15 5 2 5 11<sup>8</sup> 5 11 14 14 5 2 :5 13 5 2

:48 15 48<sup>9</sup> 5 11 10 5 10 4 :5 13 5 2

~~48 15 5 2 5~~ 5 11 :5 14 5 13 2 :5 13 5 2

15 5 2 93 13 5 :5 3 4 9

:15 5 3 10 3 5 53 7 :5 5 2

~~15 14 3~~

:15 5 3 5 13 :5 15 3 5

Kar. 21. Stela

:48 15 11 11 14 15 3<sup>3</sup>

:4 11 5 5 13 :43 18'

48 15 5 5 2 14<sup>5</sup> :48 5 5 14 5 5 5 5 2 11

..48 15 5 3<sup>8</sup> 4 10 14 9 7 14<sup>6</sup> :23 14 5 2

:48 15 5 2 3 5 10 10 10 9 9 5 12 5 2

5 5 5 48<sup>sic</sup> 5 5 11 5 2<sup>12</sup> :5 5 3 13 5 5 5 5 2<sup>sic</sup>

:15 5 3 5 13 5 5 5 3 5

Kar. 22. Altar

4B1135/11L472 : 411(4W13:4318'  
 : 4B155C715:5243:453'  
 4B<sup>hole</sup>1534W14 45/13/13:V114<sup>3</sup> 12 : 3343  
 4B<sup>hole</sup>151752:14] : 4B1135/11314<sup>4</sup>  
 4B1553 4W14 5445W5 L3<sup>6</sup>U117 4B155C<sup>fault</sup> 214 5/11V<sup>5</sup>  
 4B3K55577:59/11 V55W<sup>7</sup>135  
 4B3K55573:5/11 :V55L<sup>8</sup>U1155  
 : 4B3K55573:5/11 V14E<sup>9</sup>12 : 53151554<sup>3</sup>  
 : V11535C453<sup>11</sup>1344:5C7452  
 : V11525C<sup>12</sup>VW5C43<sup>su. n</sup> 45:5C7:552

Kar. 23. Stela (Kar. Cem., Pl. 19, No. 7105)

: 4B1135R472:54W3<sup>3</sup> : 4119W13<sup>2</sup> 4318  
 : 4B1553 4W5/11 W37/115/11<sup>5</sup> : 4B155C714 5452W3  
 : 1453<sup>9</sup>WC3E:537:52<sup>on shrine 8</sup> : 143135<sup>7</sup> : 537452  
 : 1452413<sup>su. n</sup> 5175C<sup>su. n</sup>

Kar. 24. Altar (Kar. Cem., Pl. 15, No. 7088)



<sup>sic</sup>:411V115N1.5 4W1

524271W52

:4115<sup>2</sup>W13 43 13

:45 15<sup>3</sup> 9713 W.7

43155C214 :5111N52 :425 255R<sup>4</sup>

<sup>now broken away</sup>:431552 4W1+ :42237 14 23<sup>5</sup>

:15 925C45 313E 117 452<sup>6</sup>

:15 52<sup>10</sup> 56VW<sup>9</sup> 43 E :537952<sup>8</sup>

Kar. 28 Altar

:4115W13 :43 13<sup>1</sup>

:43 113 922 471<sup>sic</sup> 2

:43 113 111<sup>2</sup> 2724 111 4W52

:43 3 455 5C21+ :44 5C21+ :411 93<sup>3</sup> 14

:43 3 455 52 4W<sup>5</sup> 15 W.9 43 533 :4W.9 5W52

:43 3 455 52 523 :W 44 933 :3 515 23

:43 3 455 52 523 :5 111 :4 54 W13 2

:43 3 455 52 523 :5 111 :4 55 4 111 52

:43 3 455 15 2 42 52 :111 W 9 1 47

:43 153 111 :5 423 42 13<sup>10</sup>

:15 53 5C 4 53 13 E :533 4 52<sup>11</sup>

:15 53 5C 4 W 43 E :533 5 52<sup>12</sup>

:15 53 5C 4 C 5 111 :543 5C

:15 53 5C 4 513 :5 153 C<sup>15</sup>

Kar. 29. Stela



:4B 113<sup>3</sup> 4432      :405W<sup>2</sup> 13 :431B<sup>1</sup>

:4B 195C<sup>4</sup> 14 55 7443

:4B 155 275 5111 : 545<sup>5</sup> 47813 : 15B 5W52

:4B 15<sup>9</sup> 9 29.5.511<sup>8</sup> : 52<sup>7</sup> 52 1515<sup>6</sup> 184

4B 155<sup>5c</sup> 3 5. 111:19<sup>11</sup> 14 111 432 : 25<sup>10</sup> W 0

:4B 15 3 111 : 111 5 17 : 155 4 5 4

431B

:513<sup>14</sup> . 5 4 14 3 5<sup>13</sup>

Kar. 30. Altar

:4B 1411<sup>3</sup> 21752      :411<sup>2</sup> 5 W 13 :431B<sup>1</sup> a

:4B 14 1845 93<sup>2</sup>      :411 5 W 13 :431B b

:4B 155<sup>5</sup> C 214      :91115314<sup>4</sup> a

:4B 155C<sup>4</sup> 14 : 511125 2 3<sup>3</sup> b

:4B<sup>3</sup> 1552<sup>7</sup> HW 14 : W 5 428<sup>6</sup> 43 a

4B 1552<sup>6</sup> HW 14 : 111 15 2 3<sup>5</sup> b

:155353132<sup>10</sup>      :533452<sup>9</sup> a

:155353132<sup>8</sup>      :533452<sup>7</sup> b

:1553W<sup>12</sup> C 32      :537592<sup>11</sup> a

:1553C<sup>10</sup> 111 2      :537592<sup>10</sup> b

:15535132<sup>14</sup>      :5157C<sup>13</sup> a

:15535132<sup>12</sup>      :4147<sup>11</sup> C b

:4115W<sup>16</sup> 13 :431B<sup>15</sup> a

:4115W<sup>13</sup> 13 :431B b

Kar. 31. Double Stela

:48 113 5 2 43 5 4 7      :44<sup>sic 2</sup> 5 W 13 :43 18<sup>1</sup>  
 :48 145 C 2 1 4 :5 11 42 3 11<sup>4</sup> 5 2 1 4  
 :48<sup>7</sup> 155 3 4 W 1 4<sup>6</sup> ||||| 3<sup>5</sup>  
 :48<sup>9</sup> 157 11 :5 8 3 3 3 3 3

Kar. 32. Altar (Kar. Cem., Pl. 16, No. 7092)

:48 113 5 11<sup>3</sup> 4 5      :44 1 5<sup>2</sup> W 13 43 18<sup>1</sup>  
 :1 4 5 2 W<sup>5</sup> C 3 { 5 3 3 : 5 5 2      :1 4<sup>4</sup> 3 13 2 1 5 3 3 : 5 2  
 W 11 1 4<sup>6</sup> 9 2 4 13 4 1 5 7 C

Kar. 33. Altar

:48 15 14 5 2 45 44 4 11<sup>3</sup>      4 1 5 W 1 3 5 2 :43 18<sup>1</sup>  
 48 15 52 4 W<sup>5</sup> 14 :5 11 11 2 3 3 2 :1 3 7 5 5 2  
 48<sup>6</sup> 15 4 C 2 1 4 4 C  
 :48 4 4 2 9 3 5 3      48 6<sup>8</sup> . . . . 4 7 13  
 15 5 2 W C 43 2 5 C 7 5 2      :1 4 3 13 10 3 :5 3 7 6 5 2  
 4 1 5 2 1 7 2 1 3 13 5 5 1 5 3 C<sup>12</sup>

Kar. 34. Altar

:44 5 W 13 43 18<sup>1</sup>  
 117 5 4 4 3 :48<sup>3</sup> 5 13 9 11 5 3 4 7 5 W 11 5 2      48 5 17 5 11 5 2 3 11 3

Kar. 35. Stela

: 5 111 17<sup>3</sup> 24 22<sup>4</sup> 411<sup>2</sup> 4W13 : 43 17<sup>7</sup>  
 4814 567<sup>4</sup> 511154 4752  
 4815 52 1111111<sup>5</sup> 452<sup>7</sup> 411  
 117<sup>7</sup> 111272<sup>6</sup>  
 4815 52 4W<sup>10</sup> 14 4515 1327 4815 56 29<sup>8</sup> 911123  
 48 42<sup>13</sup> WY 1517 5W52<sup>11</sup>  
 14 2 584342<sup>16</sup> 567 452 14<sup>15</sup> 313 42 567 452  
 453 53<sup>9</sup> 14 2 6<sup>18</sup> 43 42 45 45 15 7<sup>17</sup>

Kar. 36. Altar (?)

: 11B 11<sup>3</sup> 5 40 1x : 4415 W<sup>2</sup> 13 : 43 18  
 : 48/5 567 1x : 45 4 2 52  
 : 48 7 5 52 4W14 : 45 5 3 7 14 411<sup>4</sup>  
 : 48 117 5 1113 2  
 : 48 15 5 3 4W<sup>6</sup> 1x : W 9 5 4 6 3 : 48 15 5 6 7 14 1111<sup>5</sup> 2 40 14  
 : 48 2 14 45 2 2 3 : 5 1 11 2  
 : 48 15 5 6 7 14 45 14 5 7 11 7 5 7 : 48 117 411 15 5 7 11<sup>9</sup>  
 : 48 15 5 3 4W 14 : 57 17 5 5 5 5  
 : 48 4 45<sup>13</sup> 2 2 2 2 5 W 11 7 : 48 4 3 7 : 5 2 5 5<sup>12</sup>  
 : 14 6 14 W 6 43 5 3 7 7 7<sup>16</sup> : 14 6 14 5 3 43 5 3 7 7 6 5 2<sup>15</sup>  
 : 14 6 14 5 13 : 43 5 6<sup>17</sup>

Kar. 37. Altar





:48 15 3 3 5 C W V                    : 4 111<sup>2</sup> W 13 5 2 : 43 18 a

: 48 14 1 W 1 W 3 U 11<sup>4</sup> 4 2 3 18

: 48 4 1 4 2 3 11 11 1 4 3 : 1 4 5 2 4 3 3<sup>5</sup>

: 48 14 5 3<sup>8</sup> 1 W 5 2 : 44 4 3 3<sup>7</sup>

: 48 1 5 5 2 3 3 11 : 1 4 1 4 2 3 3 5 C 3 5 3 3

: 48<sup>12</sup> 1 5 5 3 4 2 : 4 11<sup>11</sup> W 3 1 4 3

: 4 3 3 1 4 5 W<sup>15</sup> 5 1 3 U 11 11 : 4 4 4 3 1 4 5 3 5 3 5 1 3 U 4 3 2<sup>13</sup>

Kar. 41. Stela (ll. 13-15 added). (Kar. Cem., Pl. 19, No. 7104)

: 48 14 4 2 3 1 4 5 3<sup>3</sup>                    : 4 11 5 W 1 3<sup>2</sup> : 43 18

: 48 1 5 5 3 4 W 1 4 : 11 1 4<sup>5</sup> C 4 3                    : 48 1 5 5 C 2 1 4 : 4 2 3 4 4

: 48 1 5 W 5<sup>8</sup> W V                    : 48 1 4 4 3 5 4 5 W 5 2

: 48 1 4 5 C 2 1 4<sup>10</sup> : 5 11 1 2 1 U U 11<sup>9</sup>

48 3 U 5 5 5 3 4 W 1 4 : W 5 1 3<sup>11</sup> 2

: 1 4 5 3<sup>13</sup> 5 C U 5 3 1 3 4 5 3 3 4 5 2<sup>12</sup>

: 1 4 5 3<sup>16</sup> 5 C U W C<sup>15</sup> 4 3 4 : 5 3 3<sup>14</sup> 5 2

: 1 4 5 3 5 C U 5 1 3 : 5<sup>17</sup> 1 5 3 C

Kar. 42. Altar

: 4 5 1 4<sup>3</sup> 5 3 C 5 3 : 1 4 2 48 1 5 11 5 2 1 4<sup>2</sup> 5 11 5 W 1 3 : 43 3 3

: 1 4<sup>5</sup> 3 11 1 4 4 1 : 1 5 C 3 : 1 4 3 1 4 5 2 5 5 3 4 W 5 2

1 4<sup>8</sup> 5 3 1 1 4 1 3 C 5 2

Kar. 43. Stela with male figure

: 48 113<sup>3</sup> 57 3 13 43 : 441<sup>2</sup> 9 W 13 : 43 18  
 : 48 633<sup>5</sup> : 412 13 : 48 10127<sup>4</sup> : 9 5 3 5 27  
 : 48 1552<sup>7</sup> 4 W 14 : 5 2 40<sup>6</sup> 3 5 3 3  
 48<sup>9</sup> 15 9 6 2 : 45 15<sup>8</sup> 411

Kar. 44. Stela

: 4411 4 W 13<sup>2</sup> 43 18  
 : 48<sup>4</sup> 113 5 2 4 9 10 14 7 5 W 5 13<sup>3</sup>  
 : 48 6 4 13 : 4 13 13  
 / 48 113<sup>5</sup> 5 4 9 W 43 V  
 : 48 3 4 5 5 9 3 4 W 14<sup>9</sup> about 30 lost  
 1 4 C W 13 { 5 3 } 4 5 2  
 1 4<sup>12</sup> C V W C 3 { 5 3 } 7 9 15 2  
 / 7 C

Kar. 45. Altar

: 48 113<sup>4</sup> 5 5 4 9 5 2 3 1 2 4 11<sup>3</sup> : 411 5 W 13<sup>2</sup> 43 18  
 : 48 6 4 13 5 2 : 5 3 4 5 1 5 5 4  
 1 4<sup>7</sup> 5 3 4 13 : 5 1 5 7 C

Kar. 46. Altar

: 113 ω 1 ω 3 48 6 : 113

: 15 1 5 2 4 2 5 2 : 3 13 : 15 1 4 2<sup>2</sup> 4 2 5 2 : 6 ω 11 5 2

: 15 1 4 ω 11 ω 7 2<sup>3</sup> 2 6 2 ω 6

: 15 1 4 2 7 3 : 113<sup>4</sup> ω 3 : 6 13 1 4 3 3 3 5

: 15 4 7 15 13 : 5 2 17 5 2 : 15 3 5 2 5 ω 11 3

: 15 1 4 2 4 2<sup>7</sup> 5 2 : 3 3 4 1 3 13 : 15 1 5 2 4 2 5 2 : ω 11 ω 3 1 5 3

: 6 4 7 11 11 5 7 5 2 5 2 : 2<sup>8</sup> 4 2 : 8 6 1 7 1 ω : 3 1 2 5 2

: 15 5 2 3 3 5 ω 11 : 14 3 : 2 5 5 3 3 5 2 : ω 11 4 ω 11 3 : ω 1 3 2

: 15 5 2<sup>11</sup> 3 3 5 ω 11 : ω 6 7 5 6 4 5 : 15 5 2 3 3 5 ω 11 : 5 5 2<sup>10</sup> 13 3 13

: 15 5 2 3 3 5 ω 11 : ω 1 ω 6 3 4 5

6 1 5 7 : 5 1 4 3 5 2 3 5 3 3 1 4 6 : 8 1 2 : 8 2<sup>12</sup> 5 2 : 4 7 3

: 6 1 5 3 : 5 3 8 ω 5 2 : 6 1 5 7 : 5 4 2 3 5 8 5 2 : 5 5 3 ω 11 5 ω 11 3<sup>13</sup>

: 15 5 3 4 8 8 : 5 8 ω 1 1 5

: 15 1 5 3

Kar. 47. Stela (Kar. Cem., Pl. 19, No. 7103)

: 40 11 7 4 5 11 11 2 5 2<sup>2</sup> : 4 11 11 11 11 11 13 · 4 3 1 8

: 4 8 1 5 2<sup>3</sup> 4 ω 1 4 : 5 2 4 6 : 3 5 3 3<sup>4</sup> 4 2 1 4 5 6 7 4 4 1 4 4 11<sup>3</sup>

1 4 3 4 3 4 2<sup>7</sup> : 5 6 3 : 4 5 2 : 1 4 2 5 4 3 4 2 : 5 6 3 : 3 5 2

Kar. 48. Stela (?)

~~:43~~ 113 ω 2 2      :4419 ω 13<sup>2</sup> = 43 18  
 : 43 14 5 6 2 14 : 44 3 3 4 1<sup>3</sup>  
 : 43 15 5 3 4 4 15 4 4 11 7 11 3 : 3 3<sup>4</sup> 4 3  
 : 43 15 15 15 7 43<sup>5</sup> 4 4 5 5 5 4 7  
 : 43<sup>7</sup> 6 ω 7 : 14 7      : 43 6 4 6 6 11 5 4 : 11 9 7 11 3 3  
 : 43 14 9 2 3 : 5 11 5 11 11 3 : 5 13 3<sup>9</sup> 7 2<sup>8</sup>

Kar. 49. Altar

: 44 19 ω 13 : 43 18  
 : 43 6 3 3 : 5<sup>sic</sup> 2<sup>2</sup> 5 2 : 43 15 15 5 3 11 3 3  
 : 43 15 5 3 4 4<sup>4</sup> 14 : ω 6 4 1 5 3 3 : 43 15 5 6 2 14 : 43<sup>3</sup> 3 3 4 11  
 : 43 15 43 5 4 3 5 2  
 : 15 2 ω 6 4 3 5 3 7 5 5 2 : 43 43 5 : 5 3 3 6 5 2  
 : 14 3 5 13 : 5 15 3 6 : 4 3 5 13 : 5 5 12<sup>7</sup> : 5 5 3 1 2 11 13

Kar. 50. Altar

: 43 11 3 4 5 2 4 3 1 ω 3      : 44 19 ω 13 : 43 18  
 : 43 15 5 3 3 5 11 11 : 5 11 11 ω 2<sup>3</sup> : 4 11 5 5  
 : 43 15 5 6 7 14 : 4 5 6 7 15 : 5 7 3 4 4 ω 3<sup>3</sup>  
 : ω 6 4 3 5 3 3 5 2      : 5 3 13 5<sup>6</sup> 4 3 1 4 5 2

Kar. 51. Stela with bov (Kar. Cem., Pl. 12, No. 7076)





:43 113 9 III 2 133      :45 3<sup>3</sup> 4 22: 44<sup>2</sup> 4 W 13 :43 18  
 :43 14 5 2 4W 14 :44 5 43 44<sup>4</sup>  
 :43 15 5 C 2<sup>9</sup> 14 5 III 2 13<sup>8</sup>3      43 113 5<sup>7</sup> III 2 43 4<sup>6</sup>  
 :43 15 5 2 4W 14 W<sup>10</sup> 5 43 5 C 2  
 :14 5 2 5 C 4 5 3 43<sup>11</sup> 5 3 :5 3 3 :5 5 2  
 :14 5 2 5<sup>13</sup> C 4 W C 43 5<sup>12</sup> 5 C 3 5 5 2

Kar. 55. Altar

:43 5 1 3 W 2<sup>3</sup> 5 5 W 11<sup>5</sup> :5 11 3 7 4 2 4 2 :4 11 5 W 13 :43 12  
 :43 14 5 C 2 14 :44 2 4 4 7  
 :43 14 5 2 4W 14 :W 5 43 4 2<sup>6</sup> :14 5 W 5 2 5 2 :5 11 8 2 7<sup>5</sup> 3 3  
 14 5 2 3 3 4 11 :4 14 5 11<sup>8</sup> 4 3 5 2 W 11 11 1 5 4 7  
 :43 14 5 2 7 5 11 :4<sup>10</sup> 14 5 11 12 3 :4 11 14 5 2  
 43 14 1 1 7 5 11 2 5 2 W 3 :3 4<sup>11</sup> 14 1 4 2

Kar. 56. Stela

43 113<sup>4</sup> 5 3 5 N 5 13 4 5 3      4 11 1 4 W 13<sup>2</sup> :43 18  
 43 15 5 2 4W 14<sup>5</sup> :5 2 4 3 5 3 5 5 5 2  
 4<sup>2</sup> 14 5 C 2 14<sup>6</sup> 4 5 C 2 14 4 3 2 14 4 3  
 14 5 2 W C 43 5 3 7 1 5 2 :14 5 2 5 3<sup>10</sup> 4 3 5 5 3 7 6 5 2  
 14 5 2 5 1 3<sup>12</sup> 4 1 5 7 C

Kar. 57. Altar

$\overline{47} \overline{53} \overline{5517} \overline{53} \overline{117} \overline{117} \overline{53} \quad : 415413 : 43 48^a$   
 $48 \text{ } \overline{6} \overline{47} \overline{52} \overline{52} \overline{52} \quad 48117 \overline{53} \overline{13} \overline{11} \overline{547}^b$   
 $\overline{11} \overline{43} \overline{42} \overline{53} \overline{52} \quad : 53 43 42 : 53 9 0 92^d$

Kar. 58. Stela with figures effaced

$: 48 \overline{11} \overline{511} \overline{42} \overline{11} \overline{9} \overline{15} \quad : 411^2 \overline{54} \overline{13} \overline{43} \overline{18}$   
 $: 48^4 \overline{14} \overline{50} \overline{115} \quad : 44 \overline{53} \overline{4} \overline{411}$   
 $: 48 \overline{14} \overline{5} \overline{44} \overline{15} : 44 \overline{5} \overline{8} \overline{3} \overline{14} \overline{2} \overline{44}$   
 $: 48 \overline{15} \overline{5} \overline{3} \overline{5} \overline{11} \overline{4} \overline{3} \overline{52} : 48 \overline{15} \overline{5} \overline{2} \overline{9} \overline{11} : 4 \overline{11} \overline{3} \overline{1}$   
 $: 48 \overline{15} \overline{14} \overline{14} \overline{15} \overline{2} \overline{9} \overline{13} \overline{92} : 111 \overline{11} \overline{3} \overline{14} \overline{9}$   
 $: 48^10 \overline{42} \overline{3} \overline{5} \overline{3} \overline{11} \overline{7} \overline{52}^9$   
 $: 48^11 \overline{42} \overline{2} \overline{4} \overline{15} \overline{5} \overline{11} \overline{7} \overline{52} : 13 \overline{7} \overline{52}$   
 $\overline{14} \overline{5} \overline{2} \overline{11} \overline{3} \overline{2} : 5 \overline{7} \overline{52}^{12} \quad : 49 \overline{29} \overline{134} \overline{5} \overline{3} \overline{3} \overline{4} \overline{52}$   
 $\overline{14} \overline{5} \overline{2} \overline{5} \overline{11} : 49 \overline{11} \overline{6} : 149 \overline{24} \overline{13} : 5 \overline{14} \overline{3} \overline{0}$

Kar. 59. Altar (Kar. Cem., Pl. 15, No. 7089)

$: 4415413 : 43 18$   
 $: 48 \overline{11} \overline{7} \overline{12} \overline{54} \overline{52} \quad : 48 \overline{11} \overline{7} \overline{0} \overline{52} \overline{2}^3 : 45 \overline{52}^2$   
 $: 48 \overline{34} \overline{55} \overline{0} \overline{115} : 455 \overline{0} \overline{115} : 455 \overline{0} \overline{115} : 5 \overline{11} \overline{7} \overline{12}$   
 $: 48 \overline{34} \overline{55} \overline{2} \overline{3} \overline{5} \overline{11} : 5 \overline{11} \overline{12} \overline{33} \overline{12} : 111 \overline{13} \overline{7} : 4 \overline{12} \overline{52}$   
 $: 48 \overline{34} \overline{55} \overline{11} \overline{53} \overline{44} \overline{115} : 111 \overline{14} \overline{52} \overline{53} \overline{3} : 111 \overline{33} : 5 \overline{12} \overline{52}^{11}$   
 $48 \overline{34} \overline{55} \overline{5} \overline{3} \overline{5} \overline{11} \overline{15} : 5 \overline{3} \overline{54} \overline{0} \overline{3} : 111 \overline{53} \overline{14} \overline{15} \overline{13} \overline{14} \overline{15} \overline{14}$   
 $: 14 \overline{und} \overline{313} \overline{433} : 0 \overline{52}^{16}$

Kar. 60. Altar

:48 113 45 C 2<sup>2</sup> 5 W 5 2 : 113 4 2 3 : 441 5 W 13 : 43 18  
 :48 14 5 2 4 W 14 : 5 2 3 : W 14 14 : 48 14 5 C 2<sup>3</sup> 14 : 5 11 13 5 2 5 2  
 : 48<sup>5</sup> 14 5 2 3 2 5 11 : 5 4 11 5 2  
 : 48 4 W 3 : 14<sup>6</sup> : 48 14 3 11 : 5 2 3 : W 14 14  
 : 11<sup>8</sup> 5 2 W C 43 2 : 5 3 3 5 2 : 11 5 2 5<sup>7</sup> 43 2 : 5 3 3 4 5 2  
 : 11 5 2 C 5 11<sup>9</sup> : 4 3 4 C : 11 5 2 5 13 : 4 14 3 C  
 : 11 5 2 5 11 4 2 14 1 2 4 11<sup>10</sup> 5 4 12 : 4 5 2 1 2 11 2

Kar. 61. Stela (Kar. Cem., Pl. 18, No. 7100)

: 48 113 3 W 2 3 4 5 5 : 4 11 15 W 13 : 43 18  
 48 14 5 C 2 14 : 48 14 5 C 2 14 2 : 4 5 7 3 4 4  
 : 48 14 5 2 4 11<sup>6</sup> 14 : 4 W 5 4 W 5 5 W 3 2<sup>5</sup>  
 : 14 2 W C 3 2 5 3 7 5 2 : 14 7 13 2 : 5 2 2 4 2

Kar. 62. Altar

48 113 5 11 4 2<sup>3</sup> 2 2 4 43 4 11 15 W 11 11 11 11 18  
 14 2 W C 43 2<sup>7</sup> 5 3 7 5 2<sup>5</sup> 14 3 43 2 5 3 1 C 5 2<sup>4</sup>

Kar. 63. Altar









:4B112511499<sup>2</sup>52 113 :4H4W13:4718  
 :4B15534W14:5155<sup>4</sup>14 :4B155CN14 511134252  
 :4B155N3<sup>7</sup>5111:4554U1152<sup>6</sup> :159N35511:459W172<sup>5</sup>  
 4B15141515<sup>8</sup>13:U11W3153  
 :1492W<32 533<sup>10</sup>52 :153353132 :533<sup>9</sup>452  
 :1515<sup>12</sup>3 :14534132:4157<sup>11</sup>C

Kar. 73. Stela

<sup>3</sup>:4114W<sup>sic</sup>5<sup>2</sup>52:43<sup>sic</sup>8  
 4<sup>sic</sup>154<1114 :1115<sup>4</sup>252 :4A<sup>sic</sup>175N14~~1111~~5252

Kar. 74. Altar

:4B11359458<sup>3</sup>12<sup>7</sup> :4H15W<sup>2</sup>1352:4818  
 :4B<sup>sic</sup>15214<sup>5</sup> 45C214 :25814:44<sup>4</sup>7  
 :445<sup>10</sup>24W14<sup>9</sup>:44524W14<sup>8</sup>:4452<sup>7</sup>12513:3<sup>6</sup>542218  
 :4B<sup>11</sup>1452<sup>sic</sup>4W14  
 :4B1532<sup>sic</sup>5111:45<sup>12</sup>132 :4B1514357  
 :1452W<32 537<sup>16</sup>52<sup>15</sup> 153132 537<sup>14</sup>452<sup>13</sup>  
 :4B<sup>sic</sup>4207133  
 14524132 5157<sup>17</sup>C

Kar. 75. Altar (Kar. Cem., Pl. 16, No. 7094)





48 113 W 5 48 14<sup>3</sup> : 4H 19 W 13<sup>2</sup> 5 2 : 43 18  
 : 48 14 9 3 4 W 14 : 5 2 43 3<sup>4</sup> : 4 W 9 4 W 3 2  
 48 19 5 ~~4~~ 14 : 5 2 43 W<sup>5</sup> 4 4 3  
 48 14 14<sup>7</sup> 4 2 5 2 : 6 3 5 2  
 : 48 14 1 W<sup>9</sup> 1 W 3 5 3 5 3<sup>8</sup>  
 : 48<sup>11</sup> 14 1 5 3 4 3 3 : 2 4 3 5 11 5 3 5 11<sup>10</sup>  
 : 48 14 13<sup>12</sup> 2 5 2 : 14 1 W 1 W 3 : 13 W 3 3  
 : 48<sup>15 sic</sup> 14 1 4 5 6 4 4 : 4 4 2 3 : W 2 3 : 48 6 2 W 11 3  
 : 48<sup>17</sup> 14 5 2 3 5 5 11 : 5 W 1 3 2  
 : 14 3 W 6 3 2 : 5 3 3 5 5 2<sup>18</sup> : 1 4 5 3 4 3 2 : 5 3 3 6 5 2  
 14 4 5 4 3 2<sup>21</sup> : 4 4 3 3 : 14<sup>20</sup> 3 4 2 1 4 1 4 11 : 4 1 5 3 2<sup>19</sup>

Kar. 78. Altar (Kar. Cem., Pl. 20, C. 40164)

: 48 11 7 6 11 4 3 : 4 11 5 W 13<sup>2</sup> 5 2 : 43 18  
 : 48 19 5 2 4 W 14 : 5 2 4 3 : 48 14 5 6 2 14 : 5 2 4 9 W 5 4 3  
 : 48 6 4 2 2 : 5 6 3 5 2 : 48 14 5 2 7 5 11 : 4 W 1 3 2  
 : 48 14 14<sup>9</sup> 3 : 5 2 7 2 3 : 48<sup>7</sup> 6 4 2 3 : 5 5 3 1 5 4 5 2<sup>6</sup>  
 : 48 14 4 2 2 : 5 11 5 2 7 2 3  
 : 14 3 W 6 4 3 2 : 5 3 3 5 5 2 : 14<sup>11</sup> 3 4 3 2 : 5 3 7 6 5 2  
 : 14 3 5 1 3 : 5 5 1 2 : 5 5 3 2 5 1 1 2 : 14 4 5 5 11<sup>12</sup> : 4 3 5 6

Kar. 79. Altar (Kar. Cem., Pl. 15, No. 7087)

~~|||||~~ 4V 11 44 0 3 5 2<sup>4</sup> 11 5 7 3 9 7 5 { } 3 4 4 V 7<sup>2</sup> |||||  
 ||||| 14<sup>7</sup> 11 11 4 4 W<sup>6</sup> { } 7 3<sup>5</sup>

Kar. 80. Altar

: 4 4 1 1 3 4 1 4 2<sup>2</sup> 4 2 : 4 4 5 4 4 1 3 : 4 3 1 0  
 : 4 3<sup>4</sup> 1 4 5<sup>5</sup> 4 1 4 : 4 4 3<sup>5</sup> 2 1 4<sup>3</sup> 4 1 1 3 4  
 : 4 3<sup>6</sup> 1 4 5 2 4 4 1 4 4 5 5 2<sup>5</sup> 4 4 1 5 5 2 5 1 5 1 1 7 5 5 2  
 : 4 5 1 4 4<sup>7</sup> 1 4 1 1<sup>5</sup> 1 5 : 5 1 1 5 3 1 4 3  
 end 4<sup>9</sup> 3 4 4 : 3 7 5 5 2 : 1 4 4 3 5 3 1 3<sup>8</sup> 4 2 5 3 7 4 5 2

Kar. 81. Stela (Kar. Cem., Pl. 19, No. 7106)

: 4 3 1 1 7 5 1 1<sup>3</sup> 1 3 4 : 4 1 1 5<sup>2</sup> 5 1 3 4 7 1 0  
 4 3 1 4 5<sup>5</sup> 4 1 4 : 5 1 1 1 5 1 5  
 1 5 5 2 4 4 1 4<sup>3</sup> : 4 4 1 1 3 3 1 1 5 4 3 1 1 1 1 1  
 1 1 3 1 3 4<sup>9</sup> 5 3 3 7<sup>6</sup> 9 1 1 1 1 1 4 3 1 3 4<sup>7</sup> 5 3 3 4<sup>6</sup> 9 2  
 1 4 3 3<sup>12</sup> 4 1 3 4 : 5 1 4 7 0 1 4 5 3 4 3 3 4 5 2<sup>10</sup>  
 4 1 1 5 4 1 3<sup>13</sup> 4 3 1 0

Kar. 82. Altar.





:4353154 : ~~|||||~~ : 4|| 5 W 13 : <sup>2</sup> 3 18  
 : 43<sup>5</sup> 15 5 C N 14 : 5 ||| 13 : <sup>4</sup> 3  
 end 14 14<sup>7</sup> : 45 5 2<sup>6</sup> 4 W 14 : 45 113 : 3 5 2

Kar. 86. Altar

: 43<sup>2</sup> : 113 <sup>1</sup> 3 C : 4 || 1 5 W 13 : 43 18  
 : 43 L 4 2 3 : 3 2 5 2  
 : 43<sup>4</sup> 15 43 : 45 1 15 2 5 2 : 14 5 2  
 : 43 15 14 2 5 2 : ||| W 3 : 15 3  
 : 14 15 2 3 4 : 5 3 3 5 2 : 14 5 3 5 17 5 : 5 3 3 : L 4 2  
 : 14 5 3 5 17 : 5 1 5 3 C

Kar. 87. Stela-altar

: 43 113 5 ||| 5 4 3 : 4 || 1<sup>3</sup> 5 W 13 5 2<sup>2</sup> : 43 18  
 : 43 15 C 2 14 : 5 ||| 14 4 2 : 3  
 : 43 14 5 2 4 W 14 : 5 7 17 5 2 4 4 4  
 : 43<sup>8</sup> 14 12<sup>7</sup> 7 : 5 ||| : <sup>6</sup> 7 or 8 signs lost  
 : 43 C. 5 14 3 : 43 C. : 5 4 9 : 3 4 2 7  
 : 14 5 3 13 5 : 5 3 3 C. 5 2<sup>10</sup>  
 : 14<sup>12</sup> 1 W C 3 5 3 7 : 5 5 2<sup>11</sup>  
 : 14 5 3 5 13 3 5 : 4 || 1<sup>13</sup> 3 C<sup>sic</sup>  
 : 43<sup>16</sup> 14 14 3 : 4 || 1 5 W 13 5 2<sup>15</sup> 43 18

Kar. 88. Altar (Kar. Cem., Pl. 17, No. 7096)









:43 119 45C 25/11 3/12 :44/11 5W<sup>2</sup> 13 :43 18  
 :43 19C 2/15 44 42 3/12  
 :43 14 53 4W/15 :43 11/11/11/11 52  
 :15 53 4<sup>8</sup> 63 4 :3 7 552 :15 3 13 4 :3 3 4 52  
 :15 53 5 17 4 :4 14 10  
 :43 15 9 2 7 5/11 :4 9 4 4 13 5  
 :43 4 4 2 3 :4 5 4 4 11 5 4  
 :43 14 14 14 14 2 11 11 13 14 3

Kar. 98. Altar

:43 117 44 3 11/11/11/11 52 1 :4 11 1 5 4 13 :43 18  
 :43 15 3 4 4 15 :3 3 5 3 4 4 11  
 :43 15 5 5 2 1 5 5 11 11 11 11 5 7  
 :14 3 4 5 3 13 4 :5 2 3 5 5 2  
 :43 15 11 11 11 11 14 12 4 11 :5 5 2 5  
 43 117 5 11 5 11 2 13  
 :43 15 5 3 4 4 15 :4 5 2 2  
 43 15 5 5 2 15 4 11 3 5 2 5 3 3  
 :15 3 5 3 17 4 :5 3 3 4 5 2  
 :15 3 5 5 2 4 4 :11 3 1 9 C :43 15 3 6  
 :43 4 4 15 4 5 5 5

Kar. 99. Altar



:48 11<sup>2</sup> ω c 2 2<sup>3</sup> 15 : 41<sup>2</sup> 5 ω 13 : 43 48  
 : 48<sup>6</sup> 14 5 3 4 ω 15<sup>5</sup> : 44 6 3 5 2  
 : 48 15 c 2 15<sup>8</sup> : 43 3 1 ω 11 5 4 8  
 : 48 6 { 2 } : 3 3 5 3 : 48 6 3 3 : 5 3 ω 11 2<sup>9</sup>  
 : ω c<sup>14</sup> 43 { : 5 3 3 : 5 5 2 : 15 3 13 { : 5 3 3 6 5 2

Kar. 103. Altar

: 48 2 ω 14 5 2<sup>5</sup> 3 : 14 3 : 5 3 5 2<sup>4</sup>  
 15 5 3<sup>10</sup> ω 5 3 13 { 9  
 in field 12  
 15 5 3 ω ω c 43 { 11 5 3 3 5 2

Kar. 104. Fragment of Altar on Pl. 28

: 48 11 7 5 11 4<sup>3</sup> ω : 5 2 3 : 44 11 5 ω 13<sup>2</sup> : 43 13  
 : 48 6 4 7 7 : 2<sup>4</sup> ω 11 9 7  
 : 48 6 ω c 2 7 : 5 7  
 : 48 14 5 3 4 ω 14 : 5 11 ω 11 2<sup>6</sup>  
 : 48 14 c 2 15 : 44 13<sup>9</sup> 11 7  
 : 15 3 ω c 43 { 12 5 3 7 : 5 5 2 14 3 43 { 5 3 7 : 6 5 2<sup>11</sup>  
 : 15 2 5 3 15 3 c<sup>13</sup>

Kar. 105. Altar

: 11 7 9 11<sup>2</sup> ω 4 1 ω 5 2 11 3  
 : 15 5 6 7 4 11 ω 5 4 6 3 ω 11 5 2

Kar. 106. Stela

:4B113 45 47<sup>2</sup> 43 55 54 :415 W B :43 4B

:4B 15 5 C 21<sup>3</sup> :45<sup>sic</sup> 5 W 3 47<sup>3</sup>

W C 43 44 :533 552 :153 43<sup>4</sup> 44 :533 65111

Kar. 107. Stela with traces of figures

:4B<sup>3</sup> 513 511 12 C :411<sup>2</sup> 4W 13 :43 1B

:4B 15 5 2 4W<sup>5</sup> 14 :4B 13 :4B 15 C 21<sup>4</sup> 14 :V113 33 1B

14 3 13<sup>7</sup> 44 533 452 4B 4 44 3<sup>6</sup> :33 43

Kar. 108. Altar stela

:4B113 41<sup>3</sup> 264 :4<sup>2</sup> 5 W B :43 1B

:4B 14 5 C 21<sup>4</sup> 14 = 5111 44 3

:4B 14 5 2<sup>5</sup> 4W 14 :W 3 5 V 14 7

:4B 14 14 4<sup>8</sup> 5 2 2 :W 14 14 :4B<sup>6</sup> C 44 3 7 :44 9

:W C 43 4 :537 :552 313<sup>10</sup> 3<sup>sic</sup> 4.5 2<sup>9</sup>

:413 4 14 4 6

Kar. 109. Altar

:4B 15 11 5 4<sup>2</sup> 47 :411 5 4 13 :3 4B

:4B 15 5 3 4W<sup>3</sup> 14 :5 5 11 3 9

:4B 15 5 C 21<sup>4</sup> 14 :V11 47 3 43 12

:4B C 43 3<sup>6</sup> :513 9 :4B C 43 3 :3 5 3<sup>5</sup>

:3 43 44 :533 :C 52<sup>7</sup> :533 552

Kar. 110. Stela



: 411 44 13 <sup>sic</sup> 13 18

U44 W 133    4: 13 53 <sup>2</sup> 53 1 111

9 2 9 43 23 W 3    : 15 3 2 2 2 5 <sup>sic</sup>

9 2 9 44 23 9 2

Kar. 111. Altar

U44 ~~4 7~~ W 52 15<sup>3</sup> . . . . . 42 V 11<sup>2</sup> . . . . .

15<sup>9</sup> 2 7 5 11<sup>8</sup> 9 4 W 11 7 11 5 11<sup>6</sup> . 3 9 4 2 11<sup>5</sup> 11 4

11 15<sup>12</sup> 5 4 2 15<sup>11</sup> 3 4 5 14<sup>10</sup> 11 7 5 2

~~14 2 11 14~~<sup>15</sup> 9 5 5 2 4 4 14<sup>14</sup> 9 2 18<sup>13</sup>

Kar. 112. Stela with male figure in relief (Kar. Cem., Pl. 11, C. 40265)

U 1 W 1 1 1 5 2 4

3 4 1 2 5 3 1 1

Kar. 113. Stela

: 43 11 3 5 11 3 2 3    : 411 5 W 13    : 43 18

: 43 1 5 2 2 1 4    : 45 2 2 1 4    : 45 3 5 W 9 5 11

: 43 1 5 5 2 4 W 1 4    : 5 11 3 5 2 4 4 9

: 1 4 5 3 5 3 13 4 4    : 5 3 3 : 6 5 2

: 1 4 5 2 W 2 4 3 4 3    : 5 3 3 9 5 2

: 1 4 5 3 5 3 13 4 4    : 5 1 5 2 2

: 411 5 W 13    : 43 18

Kar. 114. Altar

43 113 2<sup>3</sup> 3 1 2 : 113 : 41<sup>2</sup> W 13 : 43 18  
 15<sup>6</sup> 3 : 513 515 30 : 15<sup>5</sup> 93 53 13 42 : 3<sup>3</sup> : 452

Kar. 115. Stela (Kar. Cem., Pl. 20, No. 7107)

: 43 113<sup>2</sup> W 53 7 14 1 5 45 W 13 : 43 18  
 : 43 145 3 4 W 14<sup>3</sup> W 4 5 33 43 15 0 2 14 : 43 7 3 4 4  
 : 14 5 2 7 5 5 111 : 46 V 11 5 2  
 : 14 5 2 7 5 5 111 : 4 14 3 2 : 5 3 14<sup>4</sup> 44 5 4  
 : 43 14 5 2 7<sup>5</sup> 5 5 111 : 5 2 2 2 : 5 3 14 44 5 0  
 14 3 W 0 43 2<sup>7</sup> : 5 3 3 : 5 5 2 : 14 3 43 2<sup>6</sup> : 5 3 3 : 4 5 2  
 5 13 : 4 14 3 0

Kar. 116. Altar

: 43 113 2<sup>3</sup> 4 2 5 12 : 45 W 13<sup>2</sup> : 43 18  
 : 43 14 5 14<sup>4</sup> 4 W 15 : 45 111 57 14  
 : 43 14 5 0 2 111 5 44 11 15 1 2 4 2 3  
 : 43 14 5 2 7 5 5 111 : 5 2 2 2 : 5 12 5 2<sup>5</sup>  
 : 43 14 5 2<sup>8</sup> 7 5 5 111 : 5 2 2 2 : 14 12<sup>6</sup>  
 : 43 4 W 3<sup>9</sup> : 14 3  
 : 15 3 W 0 3 2 5 0 7 5 5 2 : 3 43 2 : 5 3 3 4 5 2  
 : 14 3 4 13<sup>12</sup> : 5 4 1 2 : 4 5 3 1 2 11 1 2 : 15<sup>11</sup> 4 13 : 5 14 7 6

Kar. 117. Altar

:48<sup>1</sup>15 W S K U 11 :44<sup>2</sup>15 W 13 :4318

48<sup>1</sup>15 S E R 15 } 13 R 2 S K U 11

{ 53 4 W 15 :44 93 } 1 R

{ 48 15 48 :44 } 13 5 2

{ 15 } 43 4 :93 } : 5 2

15 2 W C 43 4 :537 : 5 2

Kar. 118. Stela

:48<sup>1</sup>113 W 13 } 11 5 2 :44<sup>2</sup>15 W 13 :4318

:48<sup>1</sup>15 9 2 } 2 5 11 } 5 3 13 } 13 5 2

:48<sup>1</sup>15 5 3 4 W 15 :5 48 5 7 5 2

:48<sup>1</sup>15 C 2 15 :44<sup>2</sup>11 2 4 9 3

15 2 5 13 :5 15 3 C

15 2<sup>4</sup> W C 43 5 3 3 : 5 2 15<sup>8</sup> 3 43 5 3 3 4 5 2

15 5 3 5 13<sup>10</sup> :5 4 1 2 :4 5 3 1 2 11 13

Kar. 119. Stela

:48<sup>3</sup>11 3 4 11 2 5 5 1 5 3 :44<sup>2</sup>15 W 13 :4318

:48<sup>4</sup>15 C R 1 4 : 5 11 3 2 3

:48<sup>6</sup>15 5 3 4 W 1 4 :4 5 1 4 1 3 5 7

:48<sup>8</sup>15 5 2 3 5 11 :5 C 11 5 5

<sup>in field</sup> 15 2 W C 43 4 :537 : 5 2 : 15 3 43 5 3 3 : 5 2

Kar. 120. Altar





:113 VII 33 153 W C<sup>3</sup> :4411 9 W 13<sup>2</sup> :43 18  
 :14 2 W C 43 5:577:552 :14 3<sup>4</sup> 5:16 3 2 5 2  
 :43 15 5 2 4 W 15:2 2 4 7 7 4 W 5 5 W 3 2<sup>5</sup>  
 :43 15<sup>9</sup> C 15:57<sup>8</sup> 4 7 W 5 4 7 3  
 :43 16 3 VII :5 5 2 3 :1 W<sup>10</sup> 9 7 9 2<sup>sic</sup>  
 :15 VII 4 2 3:5 4 3<sup>12</sup> 5 5 :15 5 2 3 5 5<sup>sic</sup> :5 4 3<sup>11</sup> 5 5  
 :14 VII W 3:15<sup>16</sup> :15<sup>sic</sup> 15 :15 VII 4 2 3<sup>14</sup> :5 5 2 15<sup>13</sup> 4 5 5 4  
 :15 3 VII :15<sup>19</sup> 7 3 :15 5 2 3 5 5 7 3<sup>17</sup> :14 15 3

Kar. 124. Altar

:43 11 3 5 3 15 43<sup>3</sup> 5 2 5 4 4 :14 9 W<sup>2</sup> 13 :43 18  
 :43 14 5 2 4 4 15:45 1 4 2 :43 14 6 2 15:5 11 1 2 2 5 1 3  
 :43 15 5 2 7 2 5:44 W 13 5  
 :43 6 4 2 7 2:45 6 5 W C<sup>6</sup> :43 6 4 2 3:45 4 3 5<sup>sic</sup>  
 :43 6 4 2 3:45<sup>10</sup> 1 4 1 5 5 2 3<sup>9</sup> :5 3 1 5 1 5 5 4<sup>8</sup>  
 :43 15 1 5 3<sup>11</sup> :45 4 3 5 5  
 :44 1 4 5 7 5 2 5 5 :45 1 5 1 5 5 2 3 :5 3 1 5 1 5 5 4  
 :43 4 5 1 5 3  
 :43 14 7 VII:45 4 2 3<sup>14</sup> :5 3 5 2<sup>13</sup>  
 :43 6 W 7 15 3<sup>17</sup> :43 14 15 7  
 :14 3 W C 43 5:5 3 7 5 5 2 :14 3 4 3 5:5 3 7 4 5 2  
 :14 3 4 2 1 5 1 2 4 :45 1 2<sup>19</sup> :44 5 2 2 2 VII 2

Kar. 125. Altar (Kar. Cem., Pl. 17, No. 7095)





48 11<sup>2</sup> 5 11 5 5      4 11 5 W 13 5 2 43 1 B  
 48 14<sup>3</sup> 4 2 1 4 5 11 4 5 1 4 2 4 2  
 48 15 9 3 4 W 1 4<sup>4</sup> 5 11 5 3 5  
 48 14 5 7 7 5 5 11 4 1 4<sup>6</sup> 2 1 4 11 4 7 7 2 3<sup>5</sup>  
 48 14 1 4 2 1 4<sup>8</sup> 11 W 2 1 5 7  
 W C<sup>11</sup> 43 2 : 5 6 7 5 5 2      5 3 1 3 2 5 3 3 5 5 2  
 5 4 1 3 4 3 2 5 3<sup>13</sup> 5 6      5 6 5 4 3 2 : 4 1 5 7 6

Sh. 1. Altar (Areika, Pl. 32, No. 5100)

48 11<sup>14</sup> 5 11 11 11 11 11 11 2 5 48 3      : 4 11 5 W 13 5 2 43 1 B  
 48 14 5 6 7 1 4 : 5 2 3 4 3 1 W 3 5  
 : 48 14 5 6 7 1 4 5 11 3 5 W 5 1 3<sup>5</sup>  
 W C 5 3 7 5 5 2 : 3 1 3 5 3 7 5 2<sup>7</sup>  
 5 1 3 5 1 5 5 11 11






Sh. 2. Altar (Areika, Pl. 32, No. 5101)

48 11<sup>13</sup> 9 11 14 15 5 2      4 4 3 5 2 7 : 4 11 5 W 13 43 1 B  
 : 48 14 5 6 7 1 4 : 4 5 5 6 7 1 4 : 5 11 11 5 2 5 2  
 2 1 7 5 5 11 : 5 3 1 4 11 1 5 11 : 1 4 5 8 5 2 5 5 : 3 5 2 5 W 11 7  
 48 14 5      : 48 14 5 2 7 5 5 11 : 5 11 4 8 5 7 1 2 : 3 4 1 4<sup>7</sup> 5 2<sup>sic</sup>  
 : 48 14 5 7 7 5 5 11 : 5 3 1 4 1 4 1 2 : 3 5 1 4 1 5 2  
 : 48 14 1 4 2 1 4 : 11 W 2 1 5 7  
 2 W C 43 ( : 5 7 ) 5 5 2      1 5 6 2 5 3 1 3 2 : 5 5 3 4 5 2<sup>sic</sup>

Sh. 3. Stela (Areika, Pl. 33, No. 5102)





<sup>sic</sup>:43 117 7 111 117<sup>2</sup> 5W 117:117 : 411  5W 13 : 43 18  
 :48 14 52 4W 15 : 51117 <sup>3</sup> 57 4 14 : 18 54  
 : 48 14 5C 2 14 : 5111  48 2  
 :48 1 57 7 5111 : 53 1 4W 11 4111<sup>5</sup> : 14 14 52  
 :48 1 57 7 5111 : 54 44 5 4 2 2 : 5 17 7<sup>blank 6</sup>  
 :14  3W C 43 4 : 53 7 52 : 14 5 2  3 4 : 53 7 : 4 5 2<sup>7</sup>  
 : 14 5 2 4 13 : 5 5 7 C  
 48 15 4 2 14  : 511W 7 15 3

Sh. 6. Stela (Araika, Pl. 34, No. 5105)

:48<sup>2</sup> 117 5 111 3 2 : 411 5W 13 43 18  
 :48 15 5C<sup>3</sup> 2 14 : 5111 2 43 2  
 :48<sup>5</sup> 15 52 4W 14 : 5111<sup>4</sup> 5W 43  
 =14 5 3 W C 43 4 : 53 3 3 52 : 14 5 3 5 7 43 4 : 53 3 4 52  
 14<sup>9</sup> 5 3 5 13 4 : 515 3<sup>8</sup> 4  
 14<sup>5</sup> 3 3 5 3 43 4 : 5 48 48 43 : 2<sup>10</sup> 5 3 3 14 : 48 43


Sh. 7. Stela (Araika, Pl. 34, No. 5106)

:4B <sup>1</sup>||||113:5|||3<sup>2</sup> :4115W13 431B  
~~4B~~141K3 4~~12~~||||<sup>3</sup>514 1292  
 4B1550R14 5B43<sup>4</sup>  
 :4B15924W14<sup>5</sup> W2454354 4W333<sup>5</sup>  
 :14<sup>6</sup>9353434 333<sup>7</sup>:4.92  
 :14593W<sup>8</sup>||||| 2:933.992  
~~14~~|||||13 434<sup>10</sup> 51530

Sh. 8. Stela (*Areika*, Pl. 34, No. 5107)

:4B113<sup>4</sup>:9|||2931243 :411<sup>3</sup>5W13<sup>2</sup> 431B  
~~4B~~145C214 5|||32<sup>5</sup>  
 :4B15534W14:4~~3~~5513<sup>6</sup>||||<sup>7</sup>  
 1453C34<sup>8</sup> ||59<sup>10</sup>||||| 52 :14343<sup>9</sup> 4334.92<sup>8</sup>

Sh. 9. Altar (*Areika*, Pl. 34, No. 5108)

4B<sup>3</sup>1135<sup>3</sup>|||K4N2 411<sup>2</sup>W13 431B  
 4B145C214<sup>5</sup> 9|||4N2|||9314  
 4B1553<sup>4</sup>4W14<sup>6</sup>:2 12513<sup>7</sup>8N52  
 14<sup>9</sup>5353434 533<sup>7</sup>492  
 14<sup>11</sup>53<sup>11</sup>||||W2434<sup>10</sup>533792  
 14534<sup>11</sup>||||3 451530

Sh. 10. Altar (*Areika*, Pl. 35, No. 5109)

: 43 113 5 2 5 1 : 4415 W 13 : 43 13

//// 4 4 5 C 2 1 4 = 4 N 4 7 W 5 2<sup>2</sup>

Sh. 11. Stela (*Areika*, Pl. 35, No. 5110)

: 43 113 4 111 4 3 4 3<sup>3</sup> : 4 111 5 W<sup>2</sup> 13 : 43 13

4 111 3 1 5 5 0 2 1 4 : 5 5 5 5 3<sup>4</sup> 4 3

: 43 1 5 3 4 W 1 5 5 111<sup>5</sup> 1 5 1 3 5 3

43 113 1 5 3 5 5<sup>6</sup>

43 1 5 5 0 N 1 4<sup>9</sup> 5 111 4 2<sup>8</sup> 4 3

43 1 5 3 4 W 1 4 : 5 111 3 11 4 1 4 W 3 1 N 5 3

W C 43 5 5 3 3 5 2<sup>12</sup> 1 5 0 1 5 3 4 3 5 3 3 5 2<sup>11</sup>

Sh. 12. Altar (*Areika*, Pl. 35, No. 5111)

//// 6 1 5 1 3 5 3 : 4 5 W<sup>2</sup> 13 4 3 4 3

43 1 5 5 0 N 1 4 4 5 5 0 2 1 4 4 5 5 0 N<sup>4</sup> 1 4 4 5 1 5 4 3

43 1 5<sup>8 sic</sup> 4 W 1 4<sup>7</sup> 4 5 11 3 5 5 3<sup>6</sup> 2 5 1 3 5 5 3

: 5 3 W C 4 3 4 5 5 3 3 5 2 1 5 5 2 5 4 3 5 3 3 5 2<sup>9</sup>

1 5 5 3 5 1 3 5<sup>12</sup> : 4 1 5 3 0

Sh. 13. Altar (*Areika*, Pl. 36, No. 5113)

<sup>3</sup>  
 : 4B 117 5 11 2 11 5 W 11 } : 43 13 : 4 11 5 W 13  
 : 4B 15 5 3 4 W 1 4 : 4B 15 5 C 2 1 : 5 11 1 4 3 1  
 : 4B 11 3 5 11 4 5 2 3  
 4B 15 5 C 2 1 : 5 11 1 2 5 2  
 4B 15 5 <sup>sic</sup> 4 W 1 4 : 5 11 1 1 5 7 1 4  
 : 2 W C 4 3 1 : 5 3 7 9 2 : 4 4 1 3 1 : 5 3 4 5 2  
 : ~~4~~ 1 W 5 : 1 2 : 2 C 1 1 3 1 : 5 5 1 5 3 C 1 1 4 5 2

Sh. 14. Stela (Areika, Pl. 36, No. 5114)

~~4~~ 11 3 5 11 1 2 4 W 1 4 : 4 11 5 W 2 3 : 43 13  
 : 4B 15 5 3 4 W 1 4 : 2 4 3 2 3 : 4B 15 2 1 4 : 4 4 4 5 1  
 : 1 5 5 3 4 3 4 3 1 : 5 3 3 5 5 2  
 1 4 5 3 W 4 4 3 1 : 5 3 3 5 5 2  
 : 1 4 5 3 1 3 : 1 2 : 1 3 1 1

Sh. 15. Altar (Areika, Pl. 36, No. 5115)

: 4B 11 3 4 3 : 1 1 1 1 1 1 1 1 : 4 5 W 13 : 43 10  
 : 4B 15 5 C 2 1 4 : 4 5 5 C 2 1 4 5 11 1 5 5  
 : 4B 15 5 3 4 W 1 4 4 5 C 2 1 4 : 5 11 1 3 3 1  
 : W C 3 1 : 5 C 1 : 5 5 2 3 1 3 1 : 5 3 3 4 5 2  
 5 3 1 : 3 5 5 3 1 1

Sh. 16. Stela with defaced figures (Areika, Pl. 37, No. 5116)

$\overline{4\overline{B}}113$   $\overline{S1113}$ <sup>3</sup>       $\overline{4115}$   $\overline{W13}$ <sup>2</sup>  $\overline{4313}$   
 $\overline{45}$   $\overline{S}$   $\overline{C}$   $\overline{N15}$ <sup>5</sup>     $\overline{45}$   $\overline{S}$   $\overline{C}$   $\overline{N15}$      $\overline{S11}$   $\overline{2}$ <sup>4</sup>  $\overline{11111111}$   $\overline{422}$   
 $\overline{4\overline{B}}145$ <sup>5</sup>  $\overline{2}$   $\overline{4W}$ <sup>7</sup>  $\overline{15}$   $\overline{S111}$ <sup>6</sup>

has been more  $\overline{S2}$

Sh. 17. Altar (*Areika*, Pl. 37, No. 5117)

$\overline{47}$   $\overline{S}$   $\overline{1N}$   $\overline{5}$   $\overline{U}$   $\overline{4111}$   $\overline{S}$   $\overline{43}$

Sh. 18. Stela with male figure (*Areika*, Pl. 38, No. 5121)

$\overline{4\overline{B}}14517$ <sup>2</sup>  $\overline{2}$   $\overline{4111}$      $\overline{4115}$   $\overline{W13}$  :  $\overline{4313}$   
 $\overline{4\overline{B}}155$   $\overline{C}$   $\overline{N15}$  :  $\overline{S111}$   $\overline{N13}$   $\overline{S}$   
 $\overline{4\overline{B}}145$   $\overline{2}$   $\overline{4W14}$  :  $\overline{S111}$   $\overline{4\overline{B}}13$ <sup>3</sup>  
 $\overline{4\overline{B}}145$   $\overline{N7}$  :  $\overline{S111}$  :  $\overline{S}$   $\overline{4}$   $\overline{S}$   $\overline{S}$   $\overline{S}$  :  $\overline{3}$   $\overline{17}$   $\overline{44}$ <sup>4</sup>  
 $\overline{4\overline{B}}15$   $\overline{S}$   $\overline{N7}$  :  $\overline{S111}$ <sup>5</sup> :  $\overline{44}$   $\overline{C}$   $\overline{W}$   $\overline{S}$   $\overline{4}$  :  $\overline{3}$   $\overline{17}$   $\overline{45}$   
 $\overline{4\overline{B}}14$   $\overline{S}$   $\overline{N7}$  :  $\overline{S111}$  :  $\overline{S}$   $\overline{S}$   $\overline{3}$   $\overline{13}$  :  $\overline{14}$   $\overline{15}$   $\overline{S2}$   
 $\overline{4\overline{B}}14$   $\overline{S}$   $\overline{14}$   $\overline{2}$   $\overline{14}$   $\overline{U11}$   $\overline{W7}$   $\overline{14}$ <sup>6</sup>  
 $\overline{U11}$   $\overline{S3}$   $\overline{W}$   $\overline{C}$   $\overline{43}$   $\overline{S}$  :  $\overline{S3}$   $\overline{7}$   $\overline{S}$   $\overline{S2}$   
 $\overline{U11}$   $\overline{S3}$   $\overline{S3}$   $\overline{43}$   $\overline{S}$   $\overline{S3}$   $\overline{7}$   $\overline{4}$   $\overline{S2}$   
 $\overline{U11}$   $\overline{S3}$   $\overline{C}$   $\overline{S}$   $\overline{S111}$  :  $\overline{S15}$   $\overline{7}$   $\overline{C}$ <sup>7</sup>  
 $\overline{U11}$   $\overline{S2}$   $\overline{C}$   $\overline{S}$   $\overline{S111}$  :  $\overline{S}$   $\overline{S}$   $\overline{12}$   $\overline{S2}$  :  $\overline{1514}$   $\overline{S2}$ <sup>8</sup>

Sh. 19. Stela, Pl. 29





PLATES





Kar. 1



Kar. 3



Kar. 4



Kar. 5







Kar. 6



Kar. 7



Kar. 8



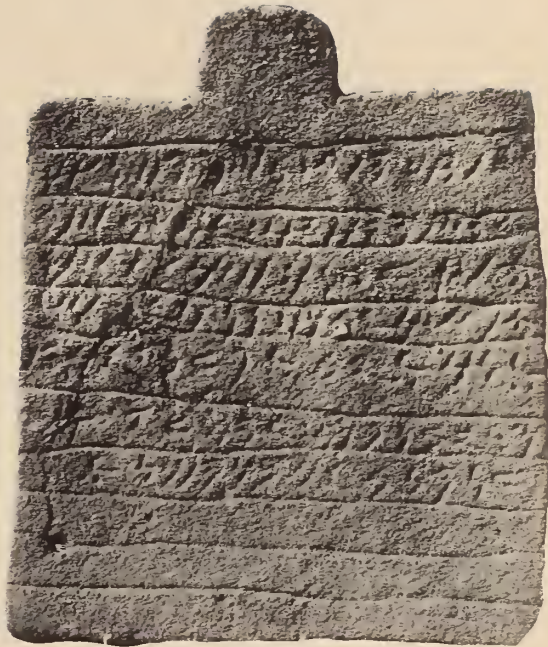
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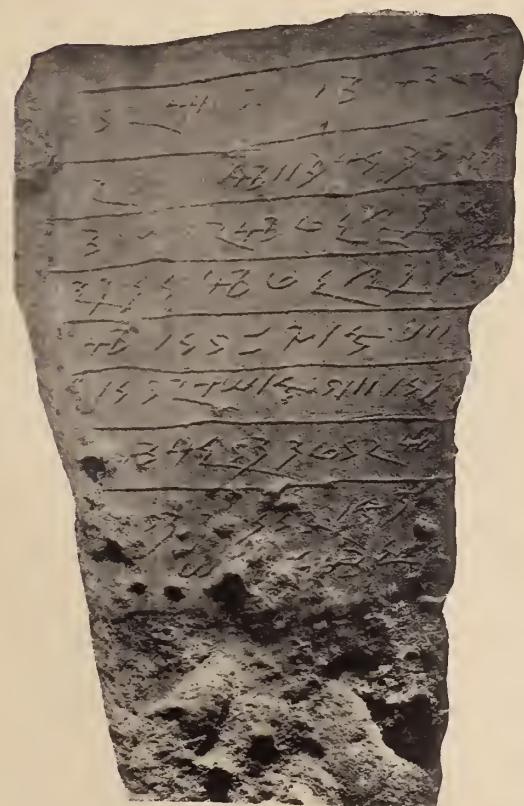




Kar. 10



Kar. 12



Kar. 13



Kar. 14







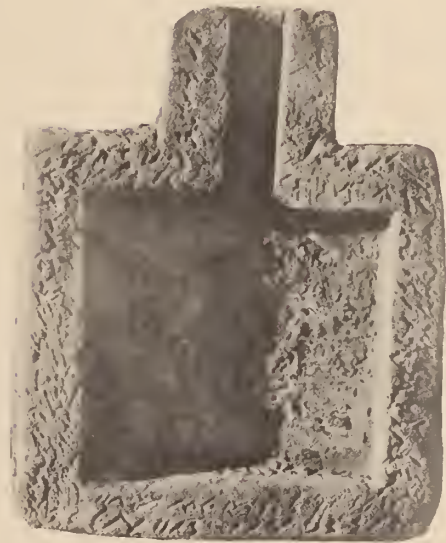
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Kar. 16



Kar. 18



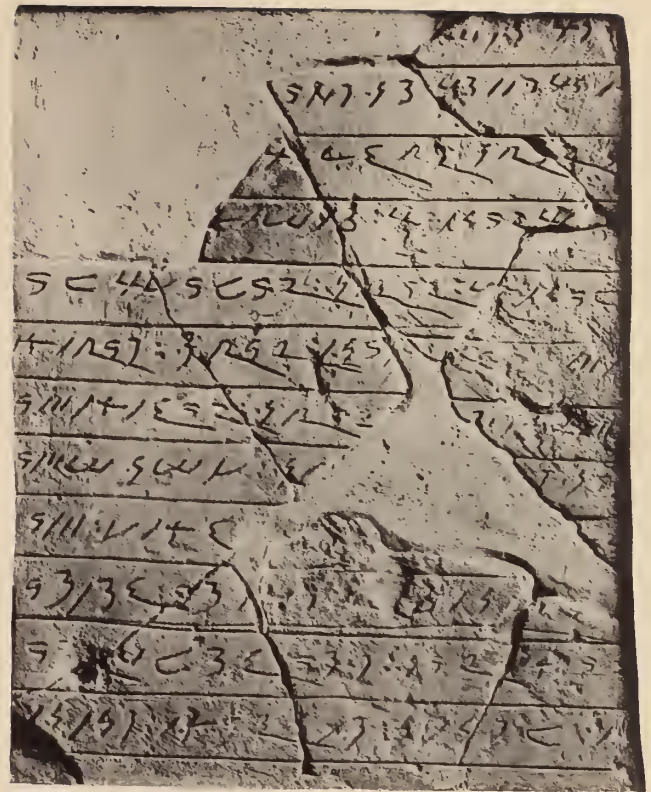
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Kar. 20



Kar. 21



Kar. 22



Kar. 25



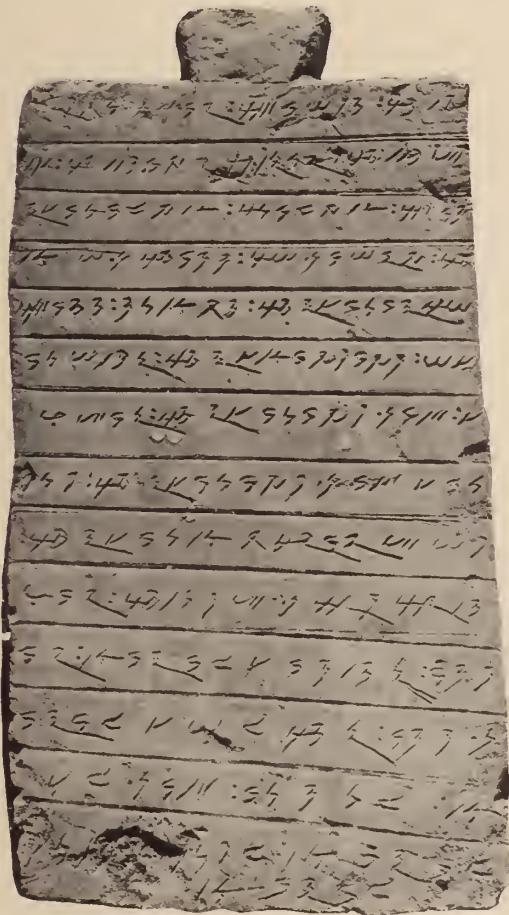




Kar. 27



Kar. 28



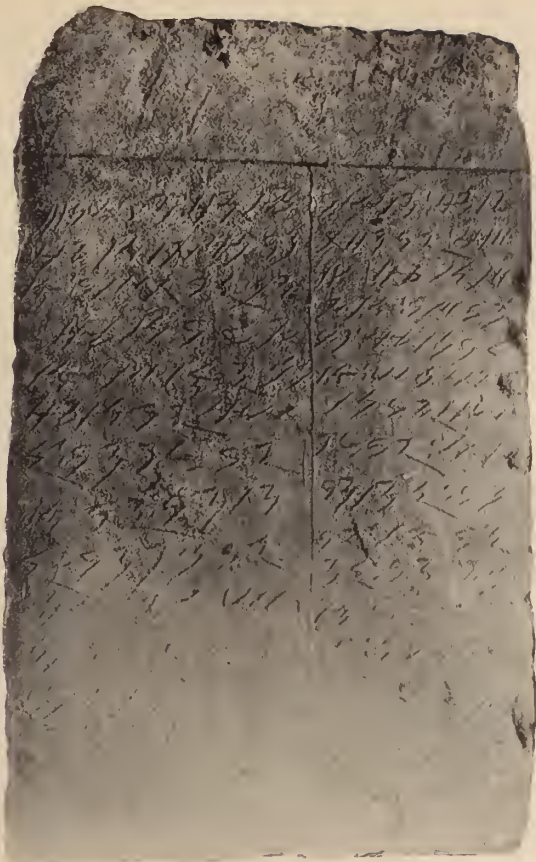
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Kar. 30







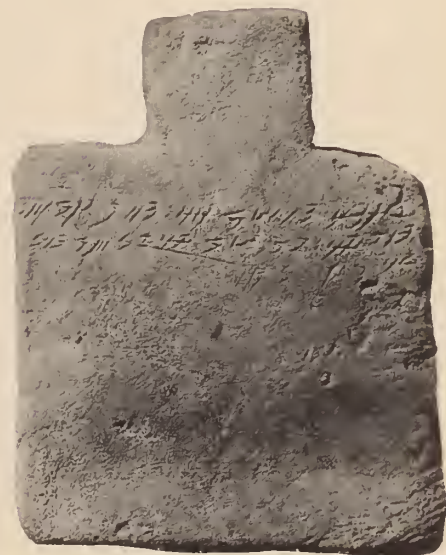
Kar. 31



Kar. 33



Kar. 34



Kar. 35







Kar. 36



Kar. 37



Kar. 39



Kar. 40







Kar. 42



Kar. 43



Kar. 44



Kar. 45







Kar. 46



Kar. 48



Kar. 49

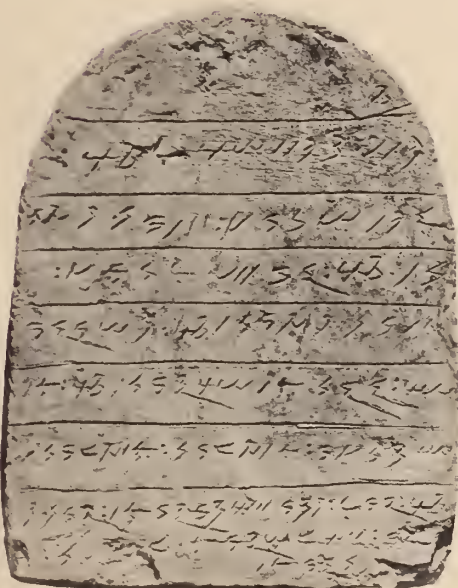


Kar. 50





Kar. 52



Kar. 53



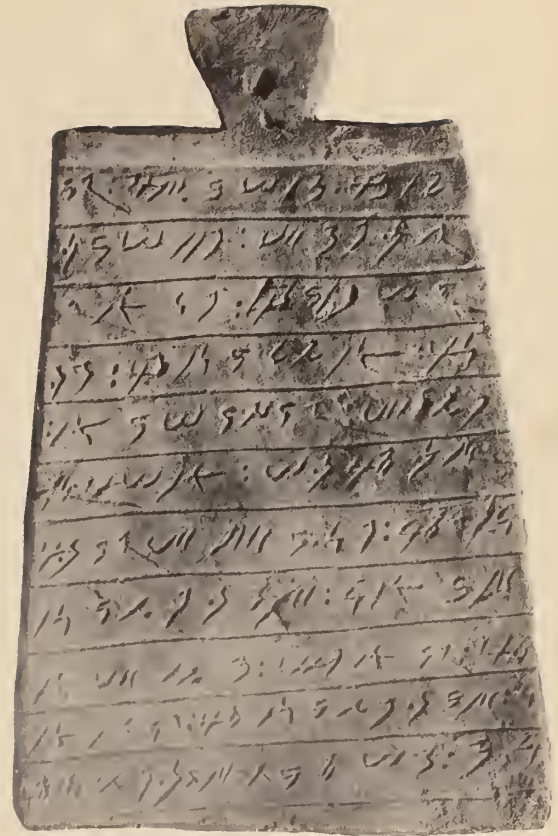
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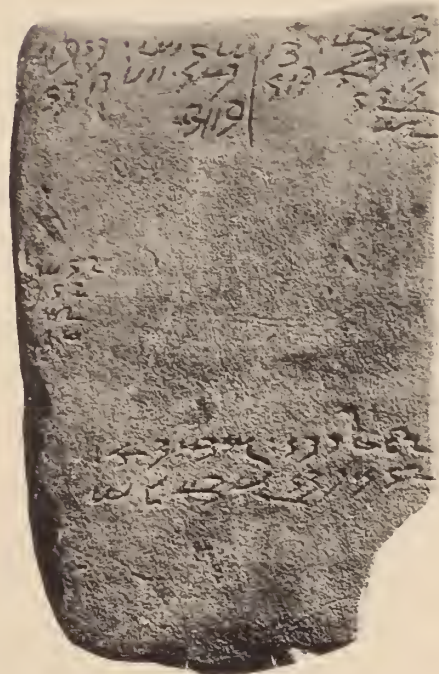
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Kar. 56



Kar. 57



Kar. 58







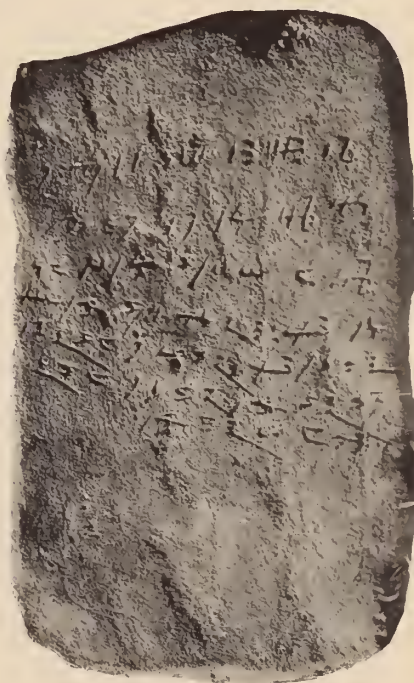
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Kar. 62



Kar. 63



Kar. 65







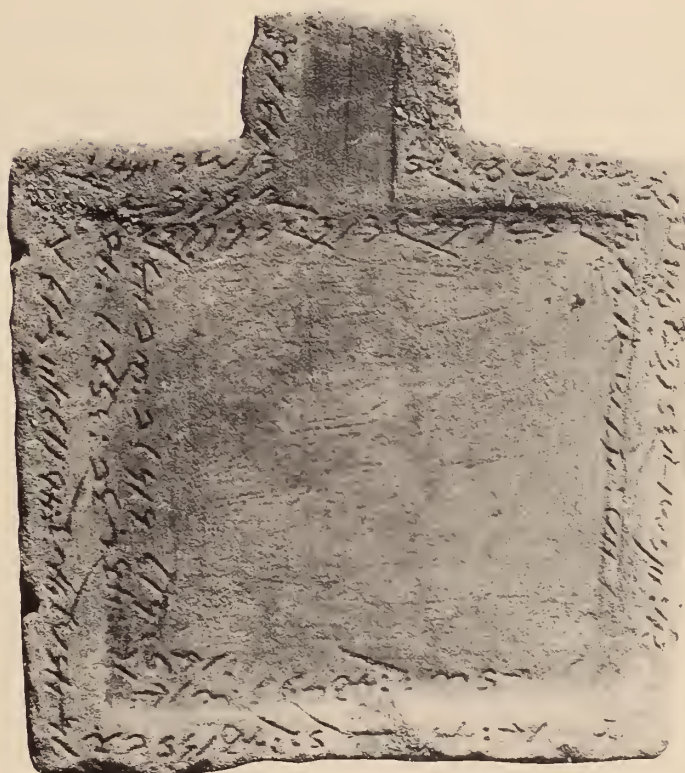
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Kar. 67



Kar. 68



Kar. 69







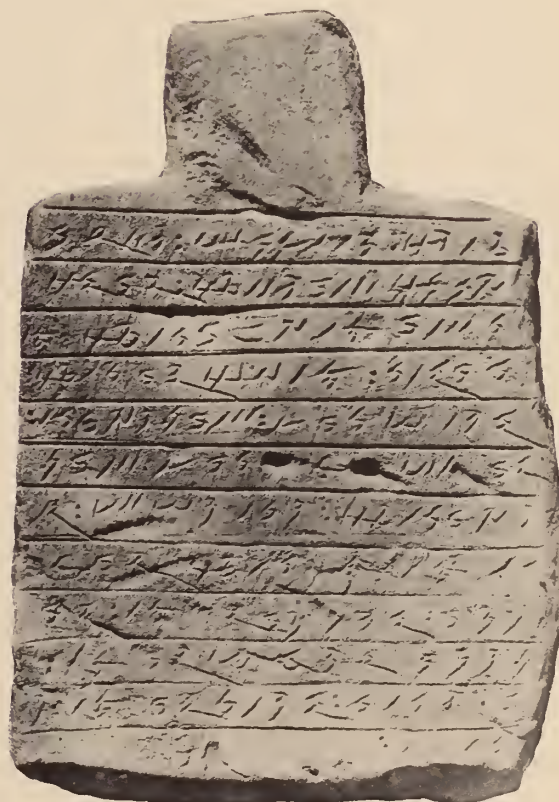
Kar. 70



Kar. 71



Kar. 72



Kar. 73







Kar. 74



Kar. 76



Kar. 77



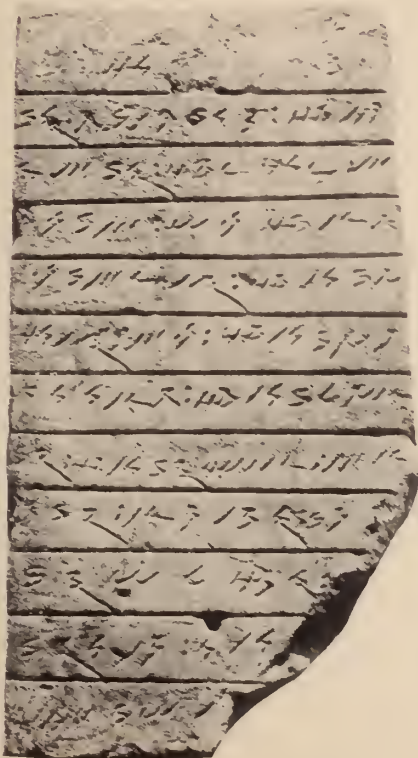




Kar. 80



Kar. 82



Kar. 83



Kar. 84







Kar. 85



Kar. 86



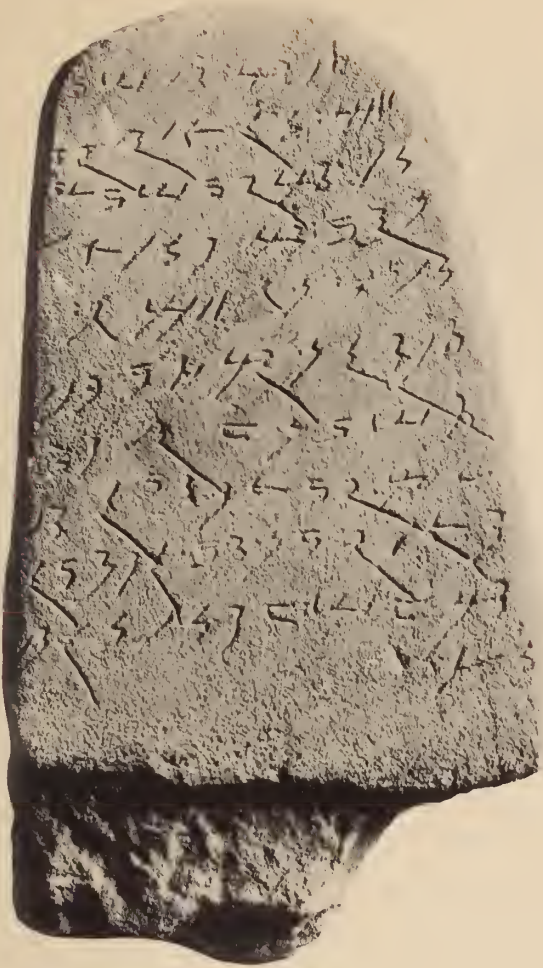
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Kar. 91







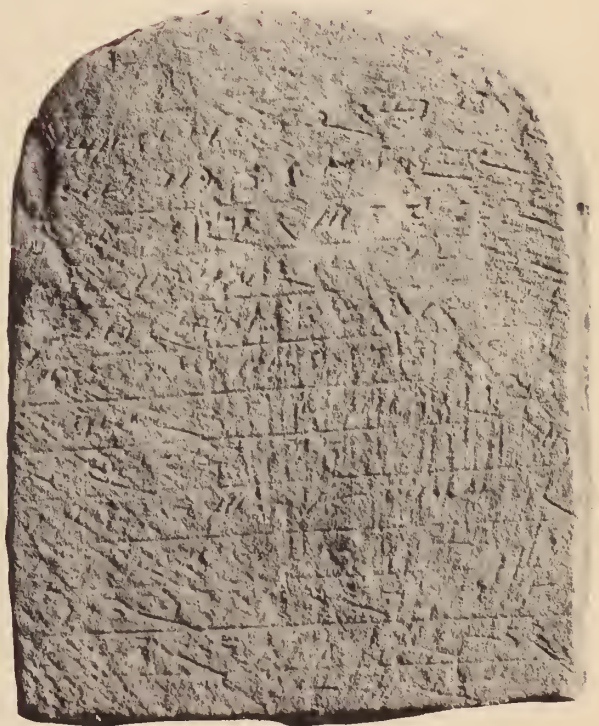
Kar. 92



Kar. 93



Kar. 95



Kar. 97







Kar. 98



Kar. 99



Kar. 100



Kar. 101







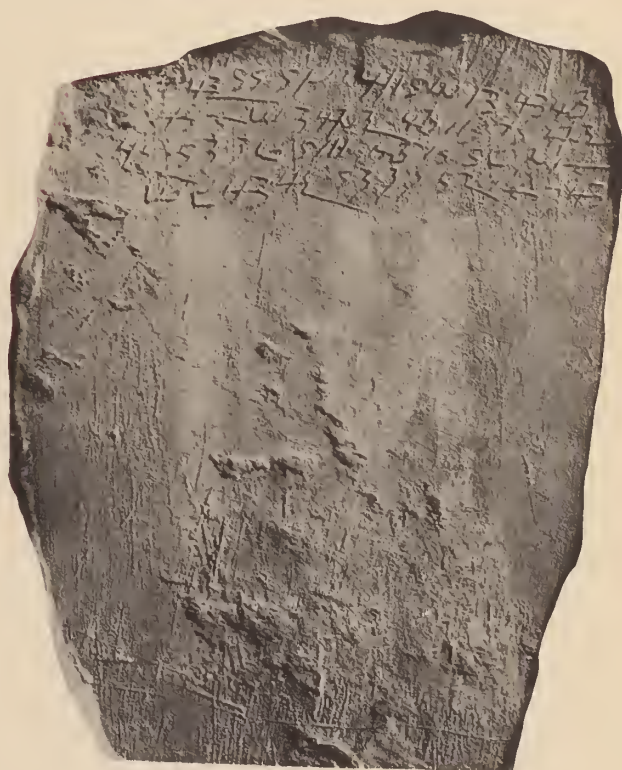
Kar. 103



Kar. 105



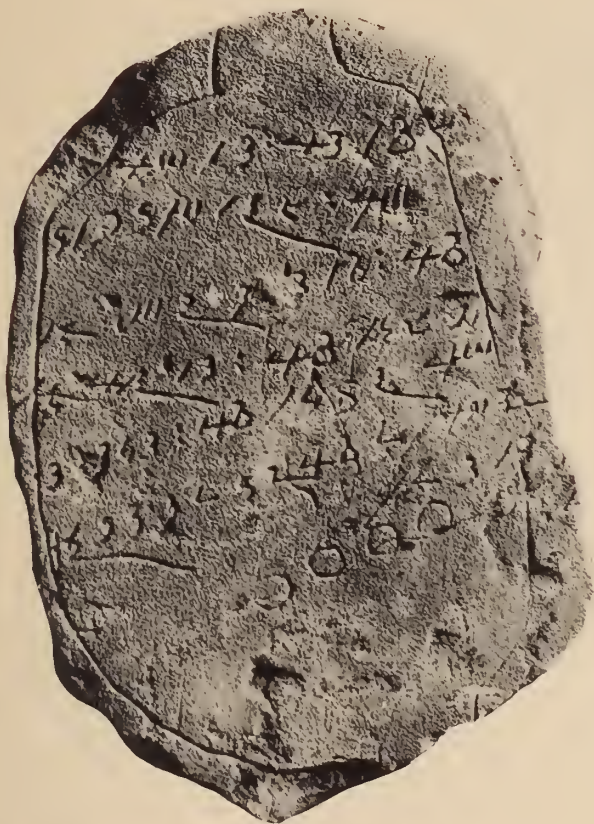
Kar. 106



Kar. 107







Kar. 108



Kar. 109



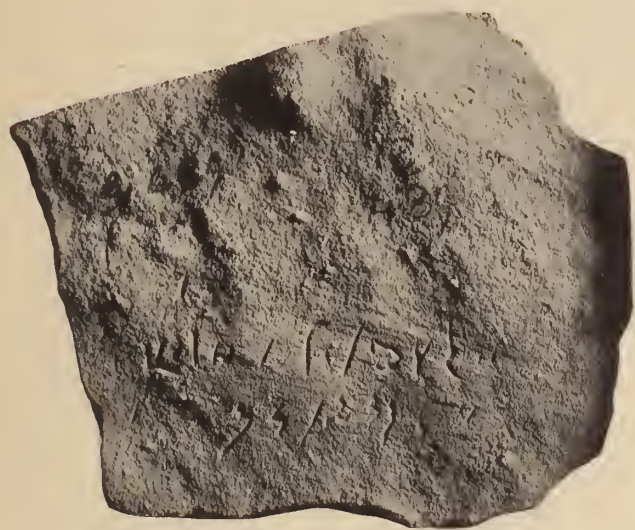
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Kar. 111







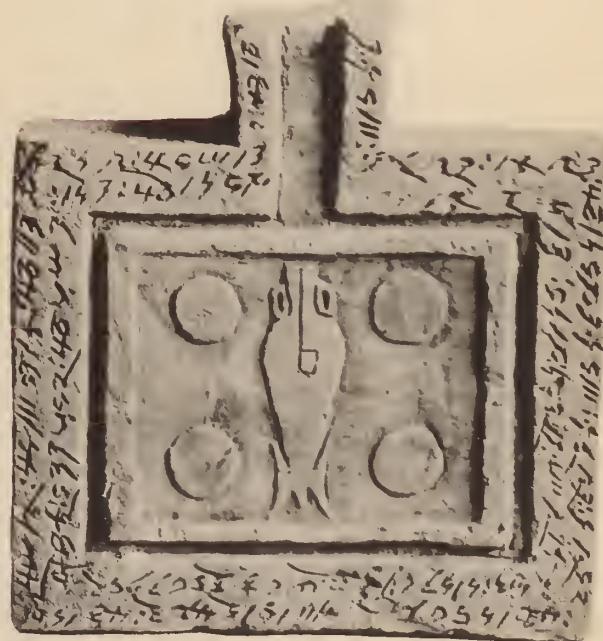
Kar. 113



Kar. 114



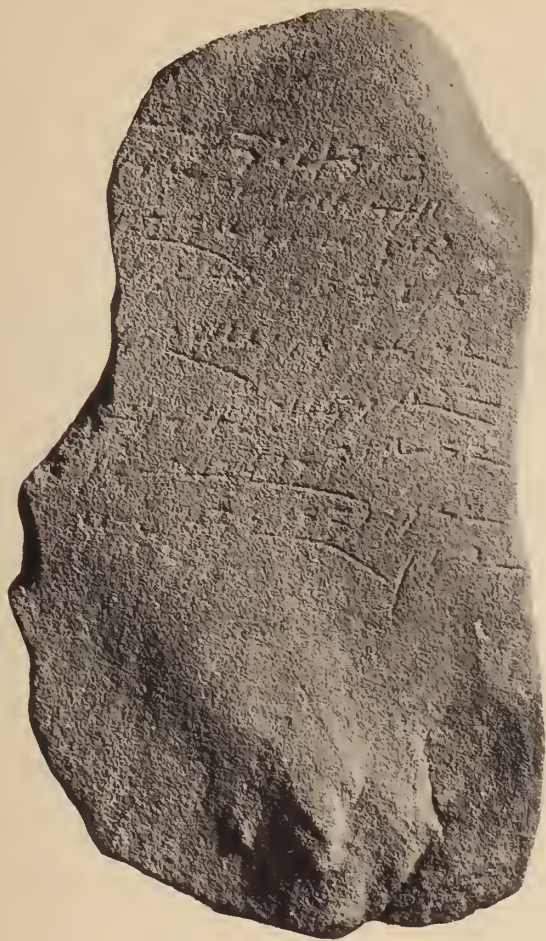
Kar. 116



Kar. 117







Kar 118



Kar. 119



Kar. 120



Kar. 122







Kar. 123



Kar. 124



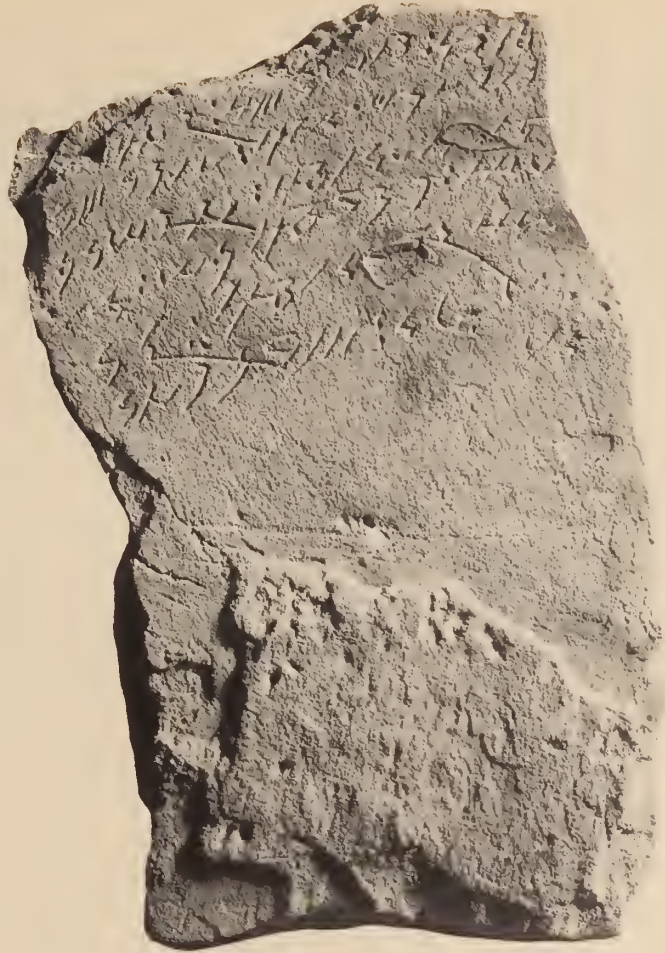
Kar. 126



Kar. 127







Kar. 129



Kar. 128



Kar. 130





Kar 132



Fragments *a, b*, of Stela, Karanôg

Kar. 102







Kar. 121

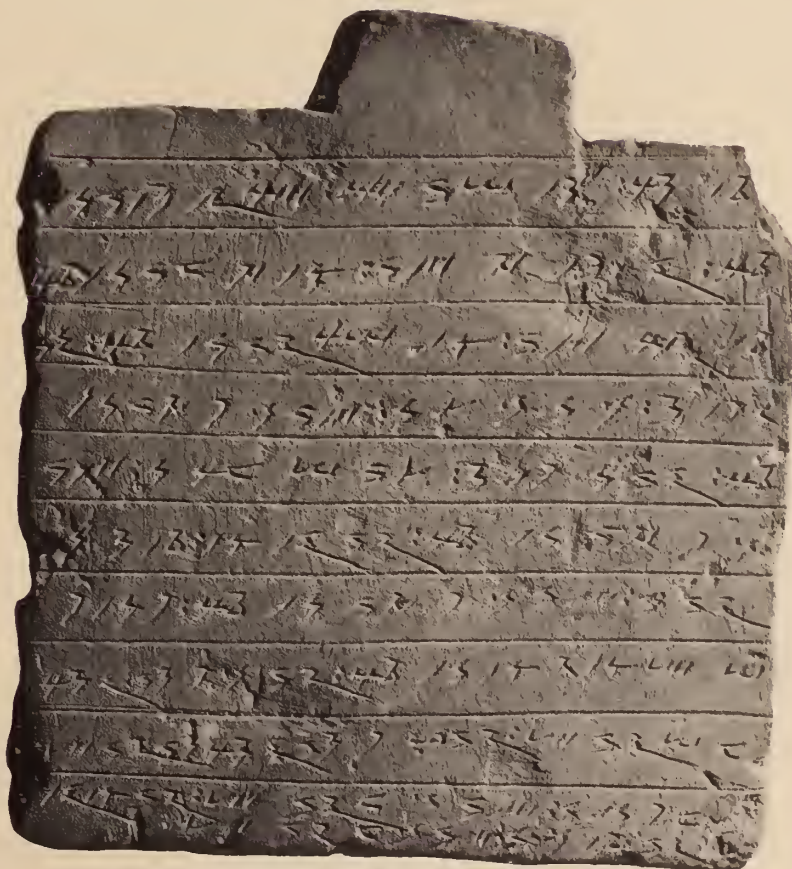


a



b

Kar. fragments



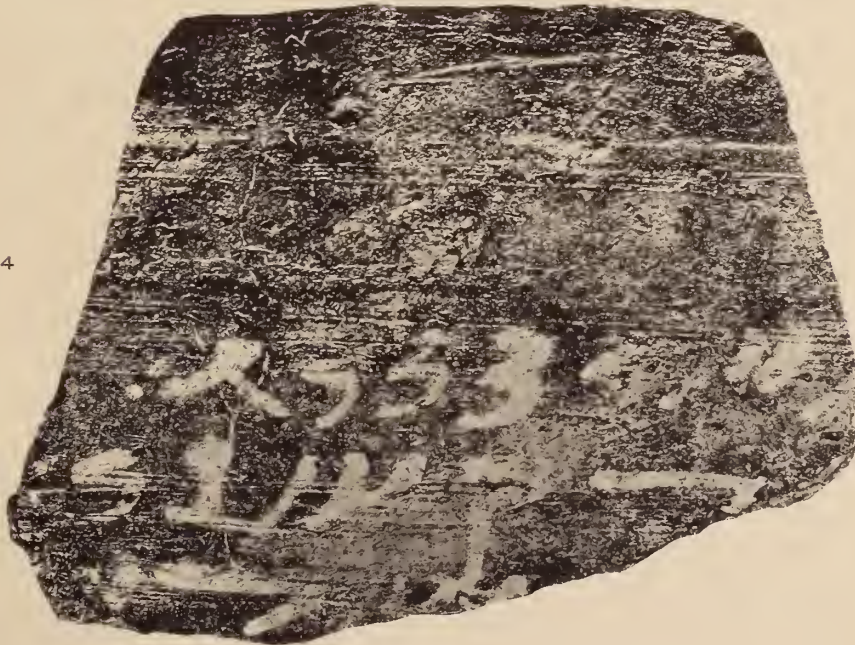
Sh. 19







Kar. Ostr. 2



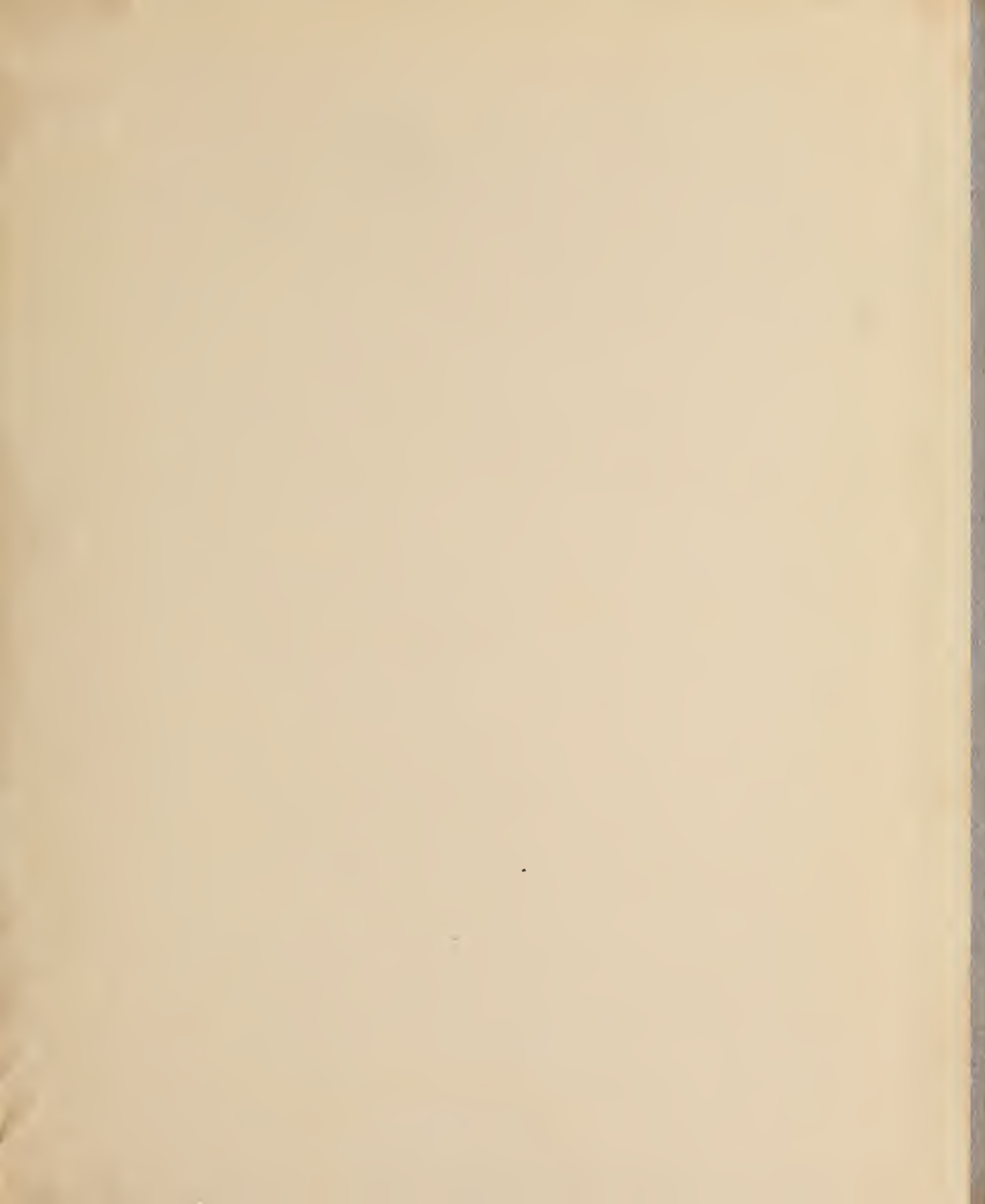
Kar. Ostr. 4







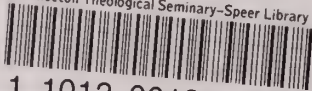






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Karanog : the Meroitic inscriptions of

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